

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

SAN FRANCISCO, MAY 11, 1872.

NO. 9.

News of the Week.

[PREPARED SPECIALLY FOR THE CATHOLIC GUARDIAN.]

HOME.

—The California Pacific Railroad from Vallejo to Sacramento will be rebuilt soon.

—A charter has been granted for bridging and tunneling the Mississippi River at Memphis.

—The Chicago *Post* predicts an early spring because "the bark on the north side of dogs is much thinner than usual."

—The puddlers in two iron establishments at Pittsburg are on a strike, and their action throws 700 iron workers out of employment.

—The Helena, M. T., *Herald* says: Miners and laborers of every class are very scarce. Hundreds could find employment in this Territory at good wages.

—An important United States Supreme Court decision was rendered lately, making valid and binding all contracts made in the South before the war for payment for slaves.

—It is soberly stated that a firm in England, which ships prepared meats to New Zealand, made an immense hit by labelling it "canned missionary." The natives buy it eagerly.

—A New York paper has an earthquake zone theory, having observed that in latitude 36 to 40 degrees, a space of two hundred miles wide around the world, most of the earthquakes have occurred.

—The city of Vicksburg is in a state of alarm lest the Mississippi River should cut through a peninsula opposite and leave the town high and dry, which the Father of Waters seems determined to do.

—During the recent tornado in Kansas, a little child had a narrow escape, a heavy joist falling on each side of it, and other timbers being piled up over the joists, leaving only just enough room for its body.

—According to our well-posted and admirably written contemporary, the *Bulletin*, the *La Fiere*, which arrived at San Francisco on the 7th inst., is "the flower of the French navy." Her crew numbers 426.

—Indian atrocities continue in Arizona. The stations known as Agua Fria, Beaver Creek, and Mint Valley have been attacked. Advice states that the country adjoining Prescott on every side is alive with hostile Indians.

—The success of the French Ransom Fund Fair at Union Hall in this city, is seemingly a *fait accompli*. The Fair opened on the evening of the 6th instant, amid great eclat. The receipts of the first evening were about \$3,500.

—The vineyard of Sonoma County, it is reported, are looking well. The reports of damage by frost were greatly exaggerated. The apricot-trees do not seem as full as usual, but all other varieties are up to the average.

—At the late Mormon Conference, at Salt Lake City, attended by about eight thousand persons, Brigham Young made a speech, claiming to be a man without guile. At Salt Lake, it seems, legal matters are "badly mixed."

—According to an Eastern paper, the average salary of Catholic priests in New York City is \$800. That of other clergymen is \$3,000. The highest salaries are paid in the Episcopal Church, two ministers receiving \$12,000 each.

—Since the Inyo catastrophe, THE GUARDIAN notices that certain Eastern contemporaries insist upon maintaining that our good California housekeepers "place the ingredients" of tea into a cup, and then wait for an earthquake to mix them up.

—Professor Chandler is of the opinion that every day's delay in enacting laws to suppress the traffic in the dangerous fluids used throughout the country for illuminating purposes, consigns from three to six human beings in the United States alone to a fearful death.

—At Lebanon, Pa., a most successful Mission was recently given at St. Mary's Church, Rev. A. F. Kuhlman, Pastor, by the Jesuit Missionary, Rev. F. X. Weninger. Its effects, spiritually and otherwise, were most gratifying, during the ten days of its continuance.

—The hay famine is seriously felt in some sections of Vermont. Many of the cattle owners are entirely destitute of hay, provender, and the means to obtain either. Calls have been made upon the Selectmen of towns for help, and many more are anticipated. There is danger that many animals must starve.

—We read in the *Bulletin* that Denver City, the railroad centre of Colorado Territory, has, during the last two years, improved more rapidly than any other in the West. The city claims a population of 20,832. Denver, like Omaha, THE GUARDIAN suggests, may, indeed, claim so large a population—but it hasn't got it.

—The recent Mission at San Pablo, by the Very Rev. Father Henneberry and Rev. Father O'Neil has been rich in the fruits of penance. To the untiring zeal of the good Missionaries in question, as well as the hearty cooperation of the Rev. Pastor, Father Gualco, and Fathers Cerda and Valentine, the Catholics of San Pablo are under great obligations.

—The Rev. Father de Smet, of the Society of Jesus, a native of Belgium, the Las Casas of the Indian race within the jurisdiction of the United States Government, has returned to the St. Louis University, after an absence of some months in Europe. This is his twenty-first trip across the ocean, his first voyage to America having been made over fifty years ago.

—The epithet of "the unwashed rabble," so frequently applied by leaders of *ton* to the less aristocratic portion of the community, would be quite thrown away on the sturdy Democratic masses in New Mexico, since, at Pueblo, in that Territory, a genuine soap mine is reported to have been lately discovered. The stone is of a dun color, about the hardness of chalk, and with water forms an excellent lather. After bathing with it the skin is left soft and smooth, and it effectually removes all stains and grease spots from clothing. Good, one should think, for that people of peoples—the population of Pueblo.

—At Rock Island, Illinois, at St. Mary's, where Rev. Dr. Roles is Pastor, a Jesuit Mission was given by Fathers Coghlan and Van Goch, of the Society of Jesus. It was opened April 7th, and closed April 15th. Thirteen hundred persons made their communion, and sixteen persons were received into the Catholic Church.

—It is stated in an exchange that there are about thirty thousand Bohemians—all Catholics—in the counties of Austin, Fayette, Colorado, Lavaca, and Washington, Texas. They are said to be as good citizens as any country can boast of—temperate, frugal and industrious, and are doing a great deal toward developing the agricultural resources of the State.

—The Rev. Dr. Hendricksen, late of Waterbury, Connecticut, was consecrated, on the 28th ult., Bishop of the new Diocese of Providence, formed by the portion of the Diocese of Hartford. Archbishop McCloskey officiated as Consecrating Bishop, and nine Bishops and seventy-eight priests participated in the exercises, which were held in the Cathedral of St. Peter and St. Paul.

—The decay of many towns, erewhile prosperous, in Massachusetts—the *Paradise* of Know-nothingism—is illustrated by some recent sales of real estate in the old flourishing town of Sandisfield. A farm of thirty-five acres, with a good house and barns and an abundant supply of water, in close proximity to the churches and stores, (or what remains of them) brought \$250; and Harry Hull sold a house in good repair, with the adjacent garden plot, situated in the centre of the town, for \$100.

—In Jackson, Miss., and the adjoining counties bordering on Pearl River, the insects commonly known as buffalo gnats have attacked farm horses and mules, and are so numerous and severe that many hundreds of animals have died within the past few days. The insects cause great apprehension on the part of the farmers, many of whom have no teams with which to cultivate their crops. It was an insect like the buffalo gnat after which the late Gonzales Bravo, ex-Premier of Spain, called his famous—or infamous—journal, *El Guirguay*, whose humor, however, was by no means as gay as the fire-fly's light.

—Official returns made to the Bureau of Statistics show that during the quarter ended March 31st, 1872, there arrived at the port of New York 31,971 passengers, of whom 28,203 were immigrants. Of this number 19,316 were males, and 8,884 females; under 15 years of age, 4,759; 15 and under 40, 20,485; 40 and over, 2,946. Nationalities: Great Britain, 7,554; Ireland, 3,948; German States, 12,407; Sweden, Norway and Denmark, 571; France, 1,380; Switzerland, 590; Spain and Portugal, 28; Italy, 766; Holland, 327; Belgium, 25; Russia and Poland, 380; other countries of Europe, 48; China and Japan, 12; Africa, 13; British North American Provinces, 17; Mexico, 4; South America, 5; West Indies, 25; all other countries, 28. The principal occupations of the immigrants were: Laborers, 6,241; farmers, 3,289; merchants, 737; miners, 603; joiners, 523; carpenters, 422; masons, 331; tailors, 277; clerks, 247; shoemakers, 246; bakers, 150; butchers, 137; painters, 123; smiths, 180; mechanics, 245; gardeners, 102; cooper, 115; bricklayers, 106.

—We transcribe the following from a morning contemporary:

A Fair to liquidate the debt of St. Mary's Cathedral will be held by the Catholic ladies of the city, in Platt's Hall, commencing on the 10th of the present month and closing on the 19th. It will soon be twenty years since the Cathedral was favored with a benefit of this kind, having waived its rights in favor of younger churches and various charitable institutions. This institution, the only source of revenue—in paying the choir and Sexton and current expenses. There is not enough left of the regular income of the church to pay the State and county taxes.

The following are the names of the ladies who are to have tables at the Fair: Mrs. Richard Tobin, Mrs. C. D. O'Sullivan, Mrs. Pawlicki, Miss Nellie Sullivan, Mrs. W. T. Wallace, Mrs. P. H. Burnett, Mrs. J. M. Burnett, Mrs. C. J. Louis, Mrs. C. J. Brennan, Mrs. J. M. Lawlor, Mrs. P. McArum, Mrs. J. Gashwiler, Mrs. John Mullan, Mrs. Lucien Herman, Mrs. J. C. Maynard, Mrs. A. Carrigan, Miss Drew, Mrs. Leanderback, Mrs. General Keyes, Mrs. A. H. Loughborough, Mrs. P. J. White, Mrs. John Kelly, Miss L. R. Scofield, Miss Ida M. Scofield, Mrs. W. J. Callingham, Mrs. Maria L. Roche, Mrs. Schoonmaker, Miss Susan A. Hilton, Mrs. Keigh and Mrs. James Deane.

FOREIGN.

—The Antioch earthquake killed 1,900 people.

—The leading organ of the German Catholics is the *Germania*, published at Berlin.

—From the Prussian capital, the serious indisposition of Prince von Bismarck is reported by telegraph.

—At Matamoros, Mexico, the besieging forces have hoisted the black flag, with skull and cross-bones thereon.

—It is said, at Berlin, that the British Government will cede to Prussia a group of islands in the Pacific, as a penal colony.

—The Indians of Fort Rupert, it is stated, feast on human flesh. Children are killed, and the pieces peddled from hut to hut.

—At Dublin, the funeral of the late Earl of Mayo, Viceroy and Governor-General of India, took place with great pomp on the 25th ult.

—It is supposed that the British Peninsula and Oriental steamer *Isipahan* is lost, with all on board. She was bound from Bombay to London.

—It is believed in London that the Geneva arbitration will proceed at once. The United States will certainly withdraw the indirect claims.

—About thirty Carlist bands were in the field, principally in the Northern provinces, during the late campaign. They were led by Don Carlos and General Cathelineau.

—At Berlin, the builders and master-masons have joined the master-carpenters in a lock-out. Thousands of workmen are idle. They appeal to the public for support.

—Nineteen executions took place last year in Germany. Four of the poor sinners were women. Eleven of them were beheaded with the axe, two were guillotined, and six hung.

—A new canal has been projected for connecting the Rhine and the Weser. It is to be about eight and a half feet deep, forty-four feet wide, and over one hundred miles in length. The cost is estimated at about \$7,500,000.

—According to cable news from London of May 7th, heavy floods, which caused terrible loss of life, have occurred at Melbourne, Australia. Four hundred persons were drowned, and the growing crops were greatly damaged.

—In Chile, the most prosperous of Iberian Republics, it is proposed to have a grand International Exposition in 1874. Owing to the benefits which the agriculture of the Republic had received from the introduction of agricultural instruments by the Exposition of 1869, a second one is ardently desired.

—The French papers say that the universal belief in the good education of the German officers, to which their superiority over the French officers is ascribed, is unfounded, and they even deny that they are good linguists. Not one in a hundred was able to speak French fluently, they say, and even the great Moltke made a blunder in the famous letter in which he summoned General Trochu to surrender Paris.

—A New York contemporary has the following:

Dog, as food for man, is still patronized at Paris. The police hunt after the salesmen, but seldom find them. And here we will give a brief account of the troubles which befell a poor man, whether French or American we know not, who bought a few sausages: "I got them sausages home," says the victim, "without getting hit, and I cut them apart and left them. In the morning I visited them. Three of 'em had cuddled up together, and were sleeping sweetly. Two of 'em had crawled to my milk-pail, and were lapping the milk; and one, a black and white one, was on the back fence trying to catch an English sparrow. I drowned the whole lot."

—Quito, in South America, it is stated, contains but three drug stores, according to the testimony of travelers. A serpent is the significant sign of the business. Physicians there have no offices, and rarely visit patients at their dwellings. When a person is too sick to call upon the doctor, it is considered a hopeless case. At Los Angeles, the real drug in the market is not so much druggists' wares as gross ignorance and blasphemous audacity. As at Quito, a serpent, whose slimy trail is visible in local prescriptions on politico-theological questions is a very significant sign, indeed, of the drug business.

Cable despatches from Bombay, of May 7th, mention that disastrous floods have occurred in the southern part of British India, and the town of Tiltare, in the Presidency of Madras, has suffered terribly. Many of the inhabitants have been drowned, the number being stated at 1,000. Fifteen thousand of the inhabitants of the town lost everything, the floods having washed away houses, and left them perfectly destitute. There is now an opportunity for the display of British benevolence. But in India, as in Ireland, the Government is hardly a "paternal" one.

The old Neapolitan adage, "*Vedi Napoli, e poi mori*," (See Naples and die) has, apparently, been realized, with a grim, tragic meaning, on the shores that line the purple sea of beautiful Parthenope. According to telegrams from the Eternal City, of the 28th ult., Vesuvius has, of late, been in a blaze, and the casualties have been immense. More than a hundred persons have been burned to death by streams of boiling lava bursting from the mountain and overwhelming them before they could seek safety in flight. At Naples, the fearful explosions are distinctly heard. The surviving inhabitants have fled, and hundreds are homeless. Several villages have been destroyed, and others are threatened. *Digitus Dei!*

—When an English Catholic contemporary wants some novel information in theology, or desires his ignorance of his own religion to be enlightened, he invariably turns to the Roman or Italian letters of the London daily papers. In these he is sure to discover something he never knew before, and to learn new facts about the religious practices common at the various holy seasons. For instance, the Florence letter of the London *Echo*, written on Maunday Thursday, says:

"To-day is the day of the 'Sepolcri.' In all the churches of Florence flowers and lights are arranged, with the greatest care, before the Altars; in some instances, mimic representations of the tomb of Christ are made in wax or painted wood, surrounded with figures, sometimes life-size, of the Virgin, etc. Every Catholic is obliged to visit seven of these churches to-day."

In the next paragraph, we are informed that the bells in the churches and belfries are muffled from Holy Thursday at *Vespers*, and that they ring out again at *noon precisely on Easter Saturday!* Surely the correspondent might gain, at least, the minimum of information from some of the altar-boys in the churches, before making such wild shots as these.

—The destruction, by an earthquake, of Cotta-bato, the capital of the Spanish East Indian island of Mindanao, is reported in the Madrid correspondence of the New York *Herald*. As California has a vested interest in shocks of a similar kind, THE GUARDIAN may be excused for condensing the details of the catastrophe supplied in the letter of a resident at Cotta-bato:

At ten minutes past six in the afternoon of December 8th, Cotta-bato was a joyous place, whose inhabitants walked tranquilly by the banks of the beautiful river which bathed its feet. At twenty minutes past six, that is to say, within ten minutes, it was a heap of ruins. A fearful, but short trembling of the earth, of an intensity unknown in the Philippines, destroyed, in one moment, the industry of years. The earthquake presented the singular phenomena of being repeated six times. Fearing a general caving in of the ground, the navy, represented on this occasion by two gunboats in the river, offered to convey on board as many of their boats would carry. The Governor, Brigadier Fernandez de Cordova, ordered the embarkation of as many females as possible. His wife, and other ladies, offered the brave spectacle of refusing to leave their husbands on shore. One afflicted mother of two young cadets clung to them so closely that force had to be used to separate her and to carry her on board. Fortunately, the tremblings, at last ceased; but every hour we felt some slight rumbling, from which I gather that the subterranean gases had not found a means of escape through any of the numerous extinct volcanoes in the neighborhood. The native Indians fled in canoes and rafts; but the Spanish garrison, with an abnegation and patriotism worthy of all praise, remained true to their posts, determined to sink with this piece of earth, gained at the cost of Spanish blood, rather than abandon it to the thousands of savages who, from the opposite banks, waited an opportunity for seizing on this important place.

What a noble picture of Spanish heroism and fortitude!

Literature, Science and Art.

[PREPARED SPECIALLY FOR THE CATHOLIC GUARDIAN.]

—The infamous Rochefort has good cause to believe in the fickleness of popular favor. The ex-editor of *La Lanterne*, for whose writings French publishers of a certain class would have paid almost anything three years ago, is now unable to find a publisher for his "History of Napoleon III."

—In Germany, the woman's rights movement is making very little headway, except that the branches of the Berlin Central Society display considerable activity for capable women, positions hitherto filled by men. In Berlin, there are in the retail stores now far more female than male clerks.

—The Khedive of Egypt never does things by halves. The success of Verdi's opera *D'Aida*, at the Cairo Opera-House, has encouraged him so greatly that he proposes to hold, in September next, at his capital, a great musical festival, to which the leading composers, singers, and musicians of Europe, are to be invited.

—German journalism is, in enterprise, far behind American journalism. The Cologne *Gazette*, which is considered the most enterprising daily paper published in Germany, and far superior to its contemporaries at Berlin, boasts of having paid last year thirty-two thousand dollars for editorial matter and correspondence.

—One of the most interesting items of St. Petersburg life will shortly come to exist—the chorus of male voices for the performance of religious music, which was supported entirely by the old Count Scheremeteff. This chorus cost him six thousand pounds a year to keep up; and, as he is dead, his heir declines to continue the somewhat costly pleasure.

—We read in an exchange that, during a conversation at a dinner-table of the unhappy Dollinger, at Munich, the miserable personage, M. Loyson, formerly known as Father Hyacinthe, and of whom mention is made in an article elsewhere, expressed the opinion that the Catholic clergymen in the United States were not as highly educated as those of Europe. Dr. Dollinger denied this, and said those whose acquaintance he had made had been in that respect fully equal to their European brethren. So says the editor of the *Baltic Gazette*, who was present at the conversation.

—In France, the Legion of Honor has hitherto included only men, with two or three exceptions. The French Government has once more made an exception to the rule in favor of *Seur Victoire*, the "Supérieure" of the convent of Sisters of Hope, at Nancy, in recompense of the devotion shown by her in tending the wounds of the army of Metz. The ladies at present "decorees" are but four in number, and one of them is an English woman—Madame Rosa Bonheur, the celebrated painter; Lady Pigott, "decorated" by M. Thiers, for her devotion during the war; Mlle. Bertha Rocher, of Havre; and *Seur Victoire*.

—We read, in the London *Athenaeum*, that in the course of excavations at Capua, a prize vase has recently been found, which was won at the gymnastic sports at Athens, in the year 332, B. C. The skeleton that lay in the tomb beside it is probably that of the winner. Unlike our costly cups, it is simply an amphora of clay, with a painting that represents on one side the goddess Athene hurling her spear, and striding between two columns which indicate the place of contest, each column being surmounted by a figure of victory; on the other side a group of wrestlers, with a youth on the left looking on, and an umpire on the right, a bearded old man, with branch of office in his hand. On the front is written the name of the chief magistrate at Athens for the year, and the words "a prize from Athens." Such vases are rare, and apart from their archaeological value in determining the character of this branch of art at a particular time, awaken a more general interest from the circumstances in which they are found.

—Dr. Theodore Goldstucker, the foremost Sanscrit scholar in England, if not in Europe, says a contemporary, died on Wednesday, March 6. Dr. Goldstucker was born at Konigsberg, and after studying at Bonn and at Paris, settled as a teacher at Berlin, having Humboldt for one of his friends and admirers. In 1850, he went to London, and was soon after appointed Professor of Sanscrit in London University College, a post that he held till he died. He was busy, up to the time of his death, over an edition of the "*Mahabhashya*," and he had arranged to expand his recent pamphlet "*On the Deficiencies in the Present Administration of Hindoo Law*" into a comprehensive treatise. To the personal knowledge of the present writer in THE GUARDIAN, who lived during many years in India, Professor Max-Muller, of the University of Oxford, is considered by the learned Brahminical Fundists of Benares—the chief seat of learning in Anglo-Asia—the most eminent Sanscrit scholar in the world.

—We read in the London *Weekly Register*: We understand, from good authority, that his Grace the Archbishop of Westminster has decreed that, after St. Michael's day next, no female singers shall be allowed in the choirs of the churches throughout his diocese; also, that the members of the choir are to be Catholics. This is a step we are very glad to see taken, as there can be no doubt that the practice, which has prevailed to such an extent lately, was open to grave objections. As an example of what the employment of professional non-Catholic singers in churches may lead to, we clip the following from a description in the New York *Tablet* of the opening of a large new organ in the church of St. John the Evangelist, in the Empire City:

The opening of the organ was signaled by the performance of some of our most eminent organists and two vocal artists. The opening piece was rendered by Professor Davis, and following him came Signor G. Gueli, Signor A. Mora, Geo. W. Morgan, G. Schmitz and E. G. Jardine, some of whom favored the delighted audience three times, and all twice. Madame Davis rendered a soprano solo from Auber's *Le Duc*, and Signor Giov. Boy, a tenor, sang an aria from *Elisir d'Amore*.

And this performance was in a Catholic church, in the most Catholic city of New York!

Ecclesiastical.

THE CHURCH IN THE UNITED STATES.

DIOCESE OF MONTEREY AND LOS ANGELES.

PASTORAL LETTER OF THE RIGHT REV. THADDEUS AMAT, C. M., BISHOP OF MONTEREY AND LOS ANGELES.

Thaddeus Amat, C. M. By the Grace of God and favor of the Apostolic See, Bishop of Monterey and Los Angeles, to our beloved faithful, the Rev. Clergy and Laity of our Diocese, Health and Benediction.

In these deplorable times of blasphemy against the Almighty; of perversion of all and every principle of natural and divine law; of contempt for all that is sacred, honest and heavenly born, and, consequently, of universal corruption, which threatens the very foundation of Christian society, especially in Europe, directing its attacks, with diabolical fury, against the Catholic Church and its August Head, the main support of society and order, which imperatively demand respect for legitimate authority and subjection to legitimate laws; the pastors of the Church, whom the Lord commissioned, for the preservation of society and for the healing of its wounds, by teaching all nations the observance of all his commands (Matt. 28, v. 19, 20) could not keep silent; but, listening rather to the command of God, given to one of the Prophets of old: *Cry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings, and the House of Jacob their sins*, (Isaiah 58.1) they have not ceased, from time to time, to raise their voice against this general demoralization, each one according to the needs of his respective flock; especially to guard them from contamination.

If we examine, attentively, what may be the cause of this general depravity, we find that the main one, according to the divine oracles, is the want of faith, which, as the Council of Trent says, is *Fundamentum et radix omnis justificationis*, (Cap. 8. Sess. 6) the foundation and root of our justification; and hence the Apostle says, *without faith it is impossible to please God*, (Heb. 11, 6) and elsewhere, *the just man liveth by faith* (Rom. 1, 17). If the just man liveth by faith, that man is dead who hath no faith. Faith is a divine virtue, by which we know, accept and believe the divine revelation, by the testimony of God himself, who can neither deceive nor be deceived, teaching us our destiny and last end, and the means by which we can obtain it; it is a light, which shines upon us through the preaching of the Gospel of Christ, called by Saint Paul *the light of the Gospel of the glory of Christ, who is the image of God*, (2 Ep. Cor., 4, 4) announced to us by the Successors of the Apostles, whom He commissioned to preach it to every creature—to the whole world: *Go ye into the whole world, and preach the Gospel to every creature*, (Matt. 28, v. 19, 20) and to all unbelievers: *he that believeth not, shall be condemned*. (Mark xvi, 15, 16.)

No wonder, then, O. B. B., the spread of wickedness and immorality, when we see the rapid progress of infidelity; one would be almost tempted to think that we approach those days of which our Lord says: *When the son of man cometh, shall he find, think you, faith on earth?* (Luke 18.8.) If, as we have said, faith is light and life, the want of faith produces darkness and death; hence our divine Saviour said to some who would not believe His doctrine: *Walk while you have the light, that the darkness overtake you not; and he that walketh in darkness knoweth not whither he goeth*. (John 12, 35.) Like a blind man, tottering about, falls into the pit, so men without faith will be tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive. (Eph. 4, 14.) They will inevitably fall into the works of death; so says Saint Paul, writing to the Christians of Ephesus, and more forcibly addressing Timothy; "For," says he, "there shall be a time when they will not hear sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will turn away, indeed, their hearing from the truth, and will be turned, [observe well the expression] will be turned to fables." (2 Epist. 3, 4.) They shall depart from the faith, giving heed to spirits of error and doctrines of devils. (1 Epist. 4, 1.)

Thus we have discovered the means by which a broad way is opened to immorality and crime, namely, the rejection of the Christian faith; and all this is done by a very simple process, but not without a great crime. Man, departing from the divine light of faith, must, necessarily, throw himself into the arms of reason for his guidance, which, although a gift of God, has been greatly weakened by sin, and, of itself, is altogether incapable to understand the mysteries of faith, the teachings of divine revelation; to lead man to a life of grace on earth and to eternal bliss hereafter, having no solid foundation on which to stand. Hence, the turning to fables or lies, the giving heed to spirits of error and doctrines of devils, as we see daily evidence of by numberless sectarian doctrines, contrary to one another, all and each of its teachers pretending to be God's doctrine, making Him, what the devil is, the father of lies.

The awful consequences of departing from faith, from the teachings of our divine Religion, and following our blind reason, are well depicted by Saint Paul, writing to the Romans, (ch. 1.) for whilst he praises the believers on account of their faith which was spoken of in the whole world, and salutes them as the beloved of God, called saints, he thus speaks of the heathen Philosophers, who also claimed to have reason for their guidance, and pretended to be wise: "The wrath of God is revealed from Heaven against all impiety and injustice of those men that detain the truth of God in justice, because that which is known of God is manifest in them; for God hath manifested it to them; * * * so that they are inexcusable, because, that when they had known God, they had not glorified Him as God, nor gave thanks; but became vain in their thoughts, and their foolish heart was darkened; for, professing themselves to be wise, they became fools, and they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things. Wherefore God gave them up to the desires of their heart, to uncleanness, to dishonor for their own bodies among themselves, * * * who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever, amen. For this cause, God delivered them up; that is to say, withdrawing His grace, which they despised, in punishment of their pride, He let them fall into shameful affections * * * he gave them up into a reprobate sense.

Being filled with all iniquity, malice, fornication, covetousness, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affec-

tion, without fidelity, without mercy, who, having known the justice of God, did not understand, that they who do such things, are worthy of death; and not only they who do them, but they, also, who consent to them that do them." So far the great Apostle.

Who could have ever imagined, O. B. B., such to be the consequences of abandoning the Christian faith—of departing from the doctrines of Christ? It seems that one would be inclined to think that there is some exaggeration in all this, but it is divine faith; it is God himself, who speaks through the Apostle, which, beyond all evidence, shows the enormity of the crime of those, who, having known it to be the true faith, neglect to embrace it; for the Apostle plainly speaks of them who depart from the faith, and of them, who, having known God, did not give thanks to Him or glorify Him. Of the first, the Apostle to the Hebrews says: "It is impossible, (that is, very difficult, for want of true repentance) for those who were once enlightened, have tasted, also, the heavenly gift, and were made partakers of the Holy Ghost, have, moreover, tasted the good word of God, * * * and are fallen away, to be renewed again unto penance, crucifying again, to themselves, the Son of God, and making a mockery of Him (6 v. 4 etc.); the latter, rejecting the known truth, resist the Holy Ghost (Acts 7, 51) by which they bar and obstruct the way to their conversion and embracing the saving faith; such, in punishment of their crimes, are those who turn to fables or lies, give heed to spirits of error, and doctrines of devils, and are exposed to run after all those abominations mentioned above, and enumerated by the Apostles.

It is not so, however with those, whose lot it was to be born among heathenish tribes or infidel nations; to whom the knowledge of the Christian doctrine, or of the Gospel, never reached. For them, however miserable their condition may be, the privation of the saving faith is not a sin; they could neither depart from the faith nor reject it since they know it not—therefore they are to be excused. Saint Paul teaches that these are inexcusable who, knowing God, do not glorify Him. (Rom. 1, 20, 21.) The same is taught by our Saviour; for if he reproaches the Jews for their unbelief, it is because he had spoken to them. "If I had not come and spoken to them," says He, "they would not have sin; but now they have no excuse for their sin." (John 15 v. 22.) The same may be said, to a certain extent, of such as are born of heretical parents, and educated by heretical teachers, or otherwise under the same influence or control; as long as they, in good faith, believe that they are in the true Church of Jesus Christ, and hold the true saving faith. How many there are of such persons in good faith, and how long such good faith may last, we are not able to tell—it is a secret known only to God, who searcheth the hearts. (Rom. 8, 27.) We have purposely said, to a certain extent, because there are so many sectarian denominations, all claiming to be the true Church, and to teach the sound evangelical doctrine, often in opposition to each other, and following so near one another, that it is very difficult to understand how such discrepancy could escape any intelligent mind, and to reconcile such different doctrines with the good faith of the different preachers, all telling the truth; and, above all, to reconcile all these things with the idea obtained by the Gospel, of one God, the Author of truth, one faith and one Church. This, necessarily, creates a doubt; doubt imposes the duty of investigation, with fervent and humble prayers to God; and the finding of the truth requires our acceptance of it, whatever may be the sacrifice to be offered in order not to incur the guilt of them who love the creature more than the Creator. Such as, by said process, or otherwise, have doubts about their faith and religion, and neglect investigation, are guilty before God—the measure of guilt depending on the measure of doubt; and those who have reached to the knowledge of the truth and neglect to embrace it, are certainly to be ranked amongst them who resist the truth, turn to fables, and give heed to spirits of error and doctrines of devils; and are, likewise, exposed to fall into all these abominations before mentioned.

You may ask, O. B. B., are such monsters as described by the Apostle to be found on this earth? We will answer you, unhesitatingly, yes; there are myriads of them, and they are to be found in all those secret organizations, sprung from the bottom of hell, so often anathematized by the Church, such as the Carbonary in Italy, the Communists in France, the Socialists, and Internationalists, almost everywhere, and many other secret societies which, either openly or secretly, through their immediate leaders, are associated with them, or rejoice at their exploits; such as are now being done in Rome by the Carbonary, crying out, death to priests, death to the cardinals, death to the Pope, down with St. Joseph, down with the saints, robbing the religious houses, murdering the religious and priests in the streets, without even sparing the weaker sex, nor the sacred vessels and churches consecrated to God. Are not all these criminal actions, and those scenes exhibited by the Communists in Paris similar to those of the philosophers of whom the Apostle speaks? "They who do such things are worthy of death, and not only they who do them, but they also who consent to them that do them."

So you see, O. B. B., that we have found some of said monsters, but the worst of it is, that what they do is not the effect of a momentary excitement, of furious rage, but a premeditated concert between the principal leaders of such secret societies whose dupes are legions, or, as we said before, myriads, who make the very Sovereigns of Europe tremble on their thrones, and by their threats they make them serve shamefully to their own cause. That they act by principle and premeditated concert, we learn from themselves; one of them, Giuseppe Ferrari, in his book "La Federazione Repubblicana," lays down the following principles: First, *War against the Church, Catholic, Apostolic, Roman*. "We can not advance from the past except by the overthrow of the Cross. Second, *War against the King*, that is to say, against the ruling power which favors the Church: for the clergy, continues he, by themselves have no power and are nothing; with the favor of kings and princes they are everything. Third, *The creation of Republics*, according to their own taste, of course, *Republics of Lombardy, of Venice, of Tuscany, of Rome, etc., etc.* Fourth, *Federation of Republics presided over by a National Assembly*; behold, it seems very good, but for what purpose? He says: "to wage war against the system of Christianity." Can you not discover herein, O. B. B., the plan drawn out for the Carbonary, Communists, Socialist, and other secret societies of the same kind? For they are pretty near the same, as we learn from another of them, Giuseppe Montanelli, who, in his work, *Introduzione ad alcuni appunti storici*, Cap. 10, says: that Liberalism is not distinct from Socialism; that they are both identical in outward expression and inward conception; for the same reason for which we were called philosophers in the last century, and Liberals in the first half of the present, we ought now to call ourselves Socialists, because Socialism has now become the word of the Revolution, just as Philosophy and Revolution were in their day; and so it is with several other secret associations condemned by the Church, especially with Internationalism, which may be said to be an amalgamation of all, and whose theme is destruction.

By what has been said, O. B. B., you can well understand that the Church had reasons enough to reprobate, condemn and anathematize all such secret associations, as most prejudicial and dangerous to Christian Society and to religion. Whatever may be their name and the specious professions of mutual help and benevolence which they may exhibit to justify themselves, knowing that they are condemned by the Church, we have the greatest guarantee that we can obtain of their being unlawful and condemnable. Therefore, we earnestly entreat you, in the name of Our Lord and Saviour Jesus Christ, and for the good of your immortal souls, redeemed with His most precious blood, to guard yourselves against the snares of the devil and his agents, who might try to make you partakers of their misfortunes, initiating you into some of said secret organizations; for we well know that they are not idle, but labor strenuously for the increase of their numbers, propagation of their order, here as everywhere else; for the easier execution of their foul designs, endeavoring even to win over women and children into their brotherhood and sisterhood, in order to entrap their brothers and husbands, and once entrapped, like a bird in a cage, it is very hard for them to get out of it.

No sooner is a youth snatched from the Church, and enrolled in some of these secret organizations—and there are too many, unfortunately, who, through the spirit of ambition and wealth to ascend to some high position and comfort in society, as is often the case, since they monopolize almost every branch of enterprise in the country—than you will observe a great change in him. Unhappy victim! He could have turned to a greater advantage his aspirations, if properly directed by a spirit of Christian humility, not forgetting the heavenly destiny of an immortal soul. No sooner such a youth is initiated into some of the degrees of the order, than, in the same proportion in which he ascends through them, the first promising germs of virtue which he had acquired whilst walking in the paths of innocence, and had learned from his pious parents, become weaker and weaker, until finally they are totally extinguished, and thus develops the fruits of the tree to which he has been engrafted, by which we are authorized to judge of the quality of the tree; as Our Saviour says: *By their fruits you shall know them*. (Matt. 6, 16.) As a branch cut off from the tree soon withers away, so it is with such an unhappy man: he abandons at once the practice of virtue; he goes no more to the Church; he receives no longer the sacraments from which he knows he would be excluded; he sneers at those who receive them and continue faithful to their Christian duties; soon after having lost the fear of God he loses likewise his shame, and condemns those very things which he first cherished and revered, and as a means of justifying his conduct, he takes the offensive, reviling the ministers of that church which condemns him and his associates; he blasphemes the most sacred things of our divine religion; he exults on those insults heaped to-day on the priests, cardinals and Pope, in Rome and elsewhere; in a word, he takes sides with all the enemies of the Catholic Church and its very founder, whose principle it is, as we have mentioned before, to wage war against the system of Christianity.

It is hard, however, as the Saviour said to Saul, when he was persecuting the Church, aiming at the destruction of the first believers. It is hard to kick against the goad, (Acts 9, 5 & 26, 14) for it is to persecute Christ, as the Lord indicated to Saul himself, saying: "Saul, Saul, why dost thou persecute me?" (Do. 9, 4.) And as He then avenged the Church, and has done the same during the eighteen hundred years of its existence, so He shall avenge it now and for ever, because it is the Masterpiece of His creation, and He has engaged His own words: that the gates of hell shall not prevail. It is built upon a rock, and the rock is Christ, and the rock is Peter and his successors in the See of Rome—Vicegerents and Vicars of Jesus Christ. How foolish, then, are those unhappy men who wage war against the Church and against that rock on which it is built! Their ruin is written beforehand; let them listen to it, that they may follow wiser counsels; it is written by Him who can not deceive: the Lord himself: Whosoever shall fall on this stone, shall be broken; and on whosoever it shall fall, it will grind him to powder. (Matt. 21, 44.) Truly, it is a hard thing to kick against the goad. This is the vengeance that the Lord takes in His wrath; which is generally followed by impotence and eternal misery, with unquenchable fire and fruitless groans. Let us, then, O. B. B., pray fervently to the Lord not to chastise them in His vengeance; but rather in His mercy, as He did with Saul by throwing him flat on the ground He changed his heart, and made him, from a persecutor Apostle; that these also from wolves may be changed into lambs, and, listening to the voice of their conscience, may be converted to the Shepherd and Bishop of their souls. (1 Peter, 2, 25.)

Whilst we must guard ourselves from the dangers which surround us on every side, and pray for the enemies of the Church—such being the repeated exhortations of our Holy Father, Pius IX—we must not neglect to direct our humble and constant supplications to the God of Mercy and the Father of light, that He may deign to preserve in us that most precious gift of divine faith, which we received from Him in baptism, fervent, unspotted and undefiled. As the want of faith is, as we have demonstrated, the main cause of all the disorders and corruption which threaten to upset society, so faith only can save it, and will save it, in proportion as the individuals with which society is formed shall preserve it. Each one, then, must commence with himself, and with them under his care. Hence, we address you in the words of Saint Jude, the Apostle: "Dearly beloved, taking all care to write to you concerning your common salvation, I was under a necessity to write to you; to beseech you to contend earnestly for the faith once delivered to the Saints (v. 4). For, [as Tobias said] we are the children of Saints, and look for that life which God will give to those that never change their faith from Him." (Tobias 2, 17.) Instruct your children, from their tender age and early youth, in the principles of the Catholic faith and Christian doctrine, bringing them up, as St. Paul says, in the discipline and correction, or fear, of the Lord, (Eph. 6, 4) both by word and example; providing for them, as far as it is in your power, a good, solid and religious education, under Catholic teachers; away with heathenism or godless schools, which, as it is proclaimed over the whole world, by all the bishops, the Holy Father, Pius IX, at their head, are detrimental to the faith of children, the seminary of infidelity for the increase of sectarianism, and filling up the ranks of those awful and secret associations of which we have spoken. What we say of children is also to be understood with regard to the youth committed to your care, according to the teaching of the great Apostle, which we beg of you never to forget: "If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5, 8.)

Moreover, in order to preserve your faith, and that of your dependents, you must endeavor to keep it alive by the faithful performance of all those duties which faith and the Christian character impose upon you; for faith liveth by charity, and charity is made perfect by the practice of good works; hence, Saint Paul calls it, "Faith, which worketh by charity" (Gal. 5, 6); and Saint James says,

that faith without works is dead (2. 20). The transgression, then, of any of our Christian duties, imposed upon us by the law of God, or that of the Church, gives a death-blow to the soul, depriving it of the grace of God, which is its life, and without which we can not do anything meritorious of eternal life; as our Saviour tells us, *without Me you can do nothing*. (John 15, 5.) Hence it is, that in punishment of our neglect in keeping our faith alive by the practice of good works, like a lamp, which, for want of burning element, is extinguished, so faith might fade away and be lost, under some of the great dangers to which it is exposed.

In connection with the dangers which beset our faith on every side, there is one which we can not pass unnoticed, as being one of the most dangerous for us, unless we act with the greatest circumspection. This is the multitude and variety of associations which are being formed in these our days, both for industrial and commercial purposes, or benevolent and charitable objects. Of the first, we have nothing to say, provided they conduct their affairs honestly, and according to the laws of strict justice. The same we may say of other political associations; we have nothing to do with them, provided they do not plot against the lawful and legitimate authorities, or to the prejudice of their subjects. The latter are not so easily discerned, since, under such specious names as *Philanthropy, Charity and Benevolence*, like the wolf under the sheep's skin, cover even the most condemnable associations, such as we have described above. In their outward appearance, however, they have some philanthropy, in their own sense, namely: restricted to their own members, not beyond the Brotherhood, and for the purpose of carrying out the unlawful objects of the order. Such philanthropy is contrary to the Christian philanthropy or charity prescribed by the Gospel of Jesus Christ; which requires from us equal charity to all, to love our neighbor as ourselves; having no other measure than the need of our fellow creatures and our means; no other order than that of relationship; no other object than God, for whose love we purpose to relieve His suffering members. All these objects being religious, they are committed to the Church, and to her pastors, commissioned by our Lord to teach all nations their religious duties; and, therefore, all such associations that claim to have for their object charity and benevolence should be ranked amongst Christian or Religious Associations, of which the Church has been the fostering Mother in the different Religious Institutions, Orders or Societies of both sexes, whether consecrated to God by vow or taken from the laity, established, from the very beginning of Christianity, for the relief of suffering humanity; for the proper administration of these, the Church invariably claimed and exercised the right of giving or approving their rules.

After pointing out to you, O. B. B., the difficulties of discerning the associations which are ranked amongst those condemned by the Church, and those that are not so—as most of them have some specious names of benevolence, and still they are most pernicious to the soul, and detrimental to the faith—we deem it our duty to give you some directions by which you may safely proceed in the choice of some of the Societies already established, or that may be established hereafter, according to the wishes both of our Holy Father, Pius IX, and the whole Catholic Episcopate. These may be reduced to two, namely: that they be composed, exclusively, of members of the Catholic Church, and that their regulations and by-laws be approved by the respective Bishops of the Dioceses wherein they are established; and for the reason, aforesaid, that these societies partake of a religious character, whose direction pertains to the Pastors of the Church. Our Holy Father, Benedict XIV, states that "One of the most grave reasons for the prohibition and condemnation of the secret societies is, because in their assemblies there are to be found men of every religion and creed, met and associated together, which evidently can not be effected without great injury to the purity of the Catholic religion."

All this is contained in the following words of the Fathers of the second Plenary Council of Baltimore: "Let all the faithful children of the Church abstain from all Secret Societies—even from those that may not strictly fall under the censures of the Church; for they [observe well the words] they are all, most assuredly, dangerous to their souls (522). Let them rather join some of those pious associations that are approved by and flourish in the Catholic Church, etc."

Wherefore, whilst we exhort you to join some Catholic association, or to establish one where there is none, we earnestly entreat you never to join, or by your presence countenance any, whether actually existing or to be hereafter established, unless they adopt, as part of their constitutions, the following articles:

PRELIMINARY ARTICLES

To be adopted by each and every Catholic Association established, or to be established, in the Diocese of Monterey and Los Angeles.

ARTICLE I. Catholic Associations are earnestly recommended by our Holy Father, Pius IX, and have always been upheld by the Ecclesiastical Hierarchy, as auxiliaries to the Catholic Religion, especially in our times, to counteract the evil influences of secret, irreligious and immoral societies.

ARTICLE II. These Catholic Associations, by their own nature, are subject to the ecclesiastical authority, and, consequently, their Rules, Constitutions and By-Laws are to be approved by the same; and once approved, the amendments and alterations to be made, as from time to time may be deemed proper, are to be subjected to said approbation.

ARTICLE III. Said Associations are to be formed, exclusively, of members belonging to the Catholic Church, enjoying a good reputation for honesty and Christian morality; and, therefore, each member is expected to comply with all the Christian duties, lest, on his account, blame might be attributed to the whole Society.

ARTICLE IV. Should any of the members fail in the above, so that instead of giving edification and encouragement to the others, as he thought, he would become a stumbling-block to them and a disgrace to the Society, such a one can not be retained in the Society, and after proper charitable admonition, unless there be an amendment in his conduct, must be expelled from the Society.

ARTICLE V. In order, however, that all may be done with justice, Christian charity and edification, there will be in each Association a chaplain appointed by the ordinary of the diocese, to be consulted by the Association before determining anything relating to morality, admission or expulsion of the members, and public exhibitions of said Society, in a body, without whose consent they shall have no power to determine.

ARTICLE VI. The Chaplain of each Association shall see that nothing be done or countenanced by the Society which might be contrary to the laws of the Church, the Decrees of the Councils of Baltimore, the Synodical Constitutions of the Diocese, or the Dispositions of the Ordinary; to whom he shall refer any difficulty or doubt which he might be unable to resolve.

ARTICLE VII. Each and every Catholic Association established or to be established throughout the Diocese, under any title whatsoever, shall adopt the foregoing

articles as preliminaries to the Constitution and By-Laws, which they may adopt for their government, as most suitable to their objects; provided, that they be in accordance with the same, and approved by the Ordinary.

We beseech you that you walk worthy of the vocation in which you are called * * * supporting one another in charity; careful to keep the unity of the Spirit, in the bond of peace. One body and one Spirit, as you are called in one hope of your vocation. (Eph. IV; 1, 2, 3, 4.)

Given in Los Angeles, on the 24th day of April, A. D., 1872.

THADDEUS AMAT, C. M.,
Bishop of Monterey and Los Angeles.

DIOCESE OF ST. LOUIS.

CONSECRATION OF VERY REV. FATHER RYAN, V. G. — On the 16th of April, a complimentary banquet was given to Right Rev. P. J. Ryan, of St. Louis, by the bishops of the province and the priests of the diocese, in honor of his elevation to the episcopate. It was given at Mr. Pezolt's, Thirteenth and Olive streets, where a sumptuous collation was provided. His Grace Archbishop Kenrick, Archbishop Lynch, of Toronto, several bishops, and over one hundred clergymen were present, and a purse containing over \$3,000 was presented to Bishop Ryan; and Father O'Brien, senior pastor of the arch-diocese, read the address on making the presentation. Bishop Ryan responded in grateful terms, and took occasion to pay a tribute of respect to the German Catholic element of the Catholic population, who were so largely represented by their priests. The entertainment was exclusively participated in by the clergy, and it passed off in a pleasant manner.

DIOCESE OF PITTSBURG.

DEATH OF REV. P. M'C. MORGAN.

It is our painful duty to chronicle the death of Rev. Pollard M'Cormick Morgan, after an illness of over twelve months. He died on Sunday morning, the 14th instant, at 8 o'clock, in this city, in the 38th year of his age. Father Morgan was a convert to the Church from Presbyterianism, for the ministry of which denomination he was, at the time of his conversion, a student in the Western Theological Seminary, Alleghany. After embracing our holy faith, he entered St. Michael's Seminary, for the purpose of preparing himself for the priesthood, where, about twelve years ago, he was ordained. He remained at St. Michael's for a number of years, in the capacity of Professor of Rhetoric and Theology, which position he filled with credit to himself, and to the satisfaction of his ecclesiastical superiors. After the lapse of a few years at the Seminary, he obtained leave to visit England, where, by permission of the Ordinary of the Diocese, he joined the Order of Oblates of St. Charles. Soon after connecting himself with this Order, he returned to this diocese with Father Denny, for the purpose of establishing a branch of the Order of Oblates. On his return, he was placed in charge of St. Andrew's Church, Manchester, until the necessary arrangements were completed for the opening of the new institution. A fine property having been secured in East Liberty for the purpose, and fitted up to meet their wants, he resigned the pastorate of St. Andrew's, and he and Father Denny took charge of their new house. Father Morgan remained there, laboring, both in season and out of season, for the salvation of souls, to within about fifteen months, when failing health compelled him to relinquish his active labors and look after his health.

His remains lay in state over Tuesday night at the Cathedral, and on Wednesday morning, at 9 o'clock, the Office of the Dead was recited by a large number of the Reverend Clergy of the Diocese, and at 10 o'clock, Pontifical Requiem Mass was offered up for the repose of his soul by the Rt. Rev. Bishop, assisted by the usual number of clergy for such services, and a panegyric preached by Rev. H. Denny, after which his remains were consigned to their last resting-place, in St. Mary's Cemetery. Reader, of your charity, pray for the repose of the soul of Father Morgan.

DIOCESE OF ALBANY, N. Y.

DEATH OF AN EXEMPLARY RELIGIOUS. — The obsequies of the late Brother Bonitas, of the Christian Brothers, were performed on the 14th ult., with great solemnity, from St. Patrick's Church, West Troy.

Born in Germany, of pious and devoted parents, he was furnished by them with everything necessary to acquire a good classical and religious education, and, applying himself diligently to all his studies, he graduated with honors at the age of nineteen. Music being the object of his special predilection, and coming to Baltimore shortly after completing his course, he was appointed organist of one of the churches in that city. This, however, did not form his ordinary occupation, for, having entered thoroughly into the business of life, he became proprietor of a large trading establishment, to which he attended with his usual care. Having asked and received permission to enter the Christian Brothers' Society he went to Mon-

treah, where, after going through the requisite preparation, he taught school for some years, during which time he also composed several Masses. Called by his superiors to Marseilles, France, in 1855, he was placed in charge of the music of the Brothers' large institution in that city, and, among other cares, had under his immediate direction a brass band of eighty pieces. Two years ago he returned, and after exercising his abilities in institutions of the Brothers in New York City and vicinity for a year, he was appointed, last August, to take charge of the Brothers' school of West Troy. During his short sojourn here, he has given entire satisfaction to pupils, parents, and all other persons with whom he had any dealings. Three weeks ago he conducted a very successful examination of his school. He had been, for some considerable time, troubled with the disease which terminated his life, though it does not appear to have prevented him from attending to his employment, or even to have given him any pain, except, perhaps, during a few days preceding his death, when he was visited by the doctor morning, noon and evening. On Thursday afternoon he was walking around a little, and showed no dangerous symptoms in his malady. At five o'clock on Friday morning one of the Brothers went to see him and found him in the same position he had left him the preceding night, but to his utter astonishment, perceived that Brother Bonitas was no more.

The funeral ceremonies took place yesterday afternoon. A Solemn High Mass was celebrated at noon by Father Sheehan, assisted by Fathers Havermans and McDonnell, acting as Deacon and Sub-Deacon, and Father Harty as Master of Ceremonies. After Mass, Father Havermans preached the funeral sermon with that gravity and pathos peculiar to the venerable priest on such occasions. The sermon being finished, a procession was formed, under the direction of undertakers Joseph Burns and Toohey, in the following order: The bier bearing the remains of the deceased, the Brothers, band in full uniform, each member wearing crape, the altar boys, thirty Christian Brothers, carriages occupied by priests, school boys, several societies from East and West Troy. A vast number of persons followed to the cemetery. While the coffin was being deposited, the Brothers sang the psalm *Miserere*, after which Brother Hugh, Superior of the State Street Academy, Albany, spoke some very touching words about his connection with the deceased, stating, among other things, "that he (Brother Hugh) twenty years ago received Brother Bonitas into the Society at Montreal." The band then played some dead marches, and all retired to their homes penetrated with sentiments of profound regret for the loss of the illustrious Brother.

The Rev. Father Havermans, in the course of an eloquent and touching discourse delivered on the occasion—which, we regret, our limited space will not permit us to publish *in extenso* in THE GUARDIAN—remarked that the late Brother Bonitas was once a man of the world, wholly given up to the pursuits of this life, fitted out for it by education and a seeming fitness of action. He held many responsible posts of honor in the city of Baltimore, afterward a successful merchant, and as a musician he was almost unequalled. The reputation gained, the circle of dear and loving friends by whom he was surrounded had no lasting charms for him; he experienced a secret working of the soul, a longing after a solitude to gain glory for God and his own satisfaction. And whither did he look? Was it to become a great preacher, or even to be a priest? No; he was content with the humble calling of a Christian Brother, humble before the eyes of the world, but how high before the eyes of God. Like the good Brother Justin, President of St. Mary's College in this city, the deceased Brother was a man of superior talents and rare accomplishments. *Requiescat in pace!*

THE CHURCH IN IRELAND.

DIOCESES OF CASHEL AND EMLY.

THE LORD ARCHBISHOP OF CASHEL ON GREAT BRITAIN. — England's greatness shall disappear before the Papacy or the Catholic Church disappears. Whether England's power shall wane and come to an end with the close of the present century—whether England's power shall succumb on some disastrous battle-field, or her proud flag be humbled on the ocean she has ruled so long—whether the elements of dissolution, enormous wealth, the corruption engendered by wealth, perhaps the parricidal hands of her own children, shall work her ruin from within—whether again, with the changing fortunes of nations, the arts of civilized life shall migrate to the southern hemisphere, and the then cultivated descendants of a new savage race shall, according to the idea of a celebrated modern writer, come northward to see the ruins of London—whether any, or which of these things shall take place, we know not. But, looking at the instability of all

human things, we may safely say, that unless the world comes to an end very soon, the sun of England's glory will go down one day or another. When that shall happen, the Seven-hilled City will still remain, and the successor of St. Peter, seated on the Vatican, will still, as ever, send forth his blessing over sea and land to the millions and millions of his faithful children, scattered over the wide earth.

DEATH OF REV. JAMES O'CARROLL. — After a protracted illness, borne with resignation, the Rev. James O'Carroll, C. C., died on the 4th of April, at Monamena, Clonoulty, Cashel. He studied at the Irish College, Paris, where those admirable qualities, that ever afterward marked his career, made him dear to all his fellow students. During a period of eighteen years, he was curate of Clonoulty—first with his cousin, the Rev. Father Mackey; then with his brother, the Rev. T. O'Carroll; and finally, with the Very Rev. Canon Wall. May he rest in peace.

DIOCESE OF DUBLIN.

MONSIGNOR CAPEL ON THE GROWTH OF CATHOLICITY IN ENGLAND.

On Sunday last, Monsignor Capel lectured in the Church of St. Saviour, Lower Dominic Street, Dublin, choosing as his subject the progress and influence of the Catholic Church in England. The lecture was in aid of the liquidation of a debt remaining due on the Church of Our Lady of the Sacred Heart—Sisters of Charity—Stanhope Street, and this objective point of his theme Monsignor Capel treated in a felicitous and original manner. He took for his text these words of the Gospel of St. John x. 11-16: "And other sheep I have that are not of the fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." From these divine utterances the lecturer pronounced a discourse which held the audience in profound and delighted attention to the close. Monsignor Capel possesses the physical advantages which so greatly assist the faculty of oratory. The matter of his lecture was not less masterly than the manner. It was as clear as chaste, as impassioned as forcible. It was direct without being abrupt, and warm without rhetoric. There was a striking difference between the character of the discourse and those which have placed the great pulpit orators of Ireland amongst the most famous in the world; it was thoroughly English, and, as such, affords at once a contrast and a parallel between the style of the eminent churchmen of both countries. But if, in Monsignor Capel's discourse, one missed the fervid imagery, the glowing periods, the pathos, by which the Chrysostoms of our national altars sway their congregations, one found in it equal strength, equal sympathy, the evidences of intellect, culture, elevation and correctness of idea, developed and possessed in a fullness which could not be excelled. Monsignor Capel, throughout his address, used but one metaphor, but that one was exquisite. Commencing with the exposition of the text, in the figurative phrase of which the Lord declares His love for the flock of which He is the Shepherd, and His solicitude that all the race of man should be included in the one true fold, the lecturer pictured the material and moral attitude of the Church, glancing at the antagonisms which contend against her, and the hostility which divergences of religious sentiment import into the material sphere of human intercourse. In simple, strenuous language, he dwelt on the sad truth that, even at this day, not alone do convictions of faith divide the Christian world, but odium, prejudice and ill-will continue to impart bitterness to dissent. Religious intolerance prevails actively as ever, and among men professing a common Christianity. No man dares differ from his neighbor but he is straightaway the object at which is levelled odium, misrepresentation and contumely. Unhappily, this state of things exists in England, Scotland, and in Ireland. Mgr. Capel reviewed the status and prospects of Catholicity amid the warring elements by which it is surrounded, and his allusions, on this subject, to England were listened to with the attention and interest due to the utterances of so eminent a dignitary of the Church in that country. Of late years, he said, the cultured intellect of England had obeyed the direction of two influences. In one direction it pursued the speculative—that track of which Comte was the pioneer, and which had in another development evolved consequences so disastrous to the nation and to the men who had accepted the teachings of Voltaire. The other influence had birth in England some thirty years ago, when certain enlightened minds, enlarging that doctrine of private judgment which was the principle of the prevailing religious system, decided to investigate for themselves, rather than to accept what others offered for their adhesion as an authentic form; and thus, turning to the history of early Christianity, were confirmed, by their studies of that period, in doubt and dissatisfaction with the order of religious belief they

had been taught to observe. Hence arose the movement now so widely and deeply rooted in England—a sort of threshold of the Catholic Church—which imitated its ceremonies, which adopted its ritual, and paid the same honor to sacred symbols and sacred personages. Over this narrow threshold many of those who, in the spirit of inquiry, had advanced thus far, had stepped into the bosom of the Catholic Church. The ministers of the Anglican Church, perceiving the tendency of this revival, endeavored to neutralize it by themselves adopting usages which, since the Reformation, had been confined to the Catholic Church; but the movement still progressed, and still continued to furnish new and fruitful accessions to Catholicism. In this progression to the fold of Christ the Catholic Church took no external part. Its rise, continuance and activity were wholly spontaneous and exterior to her. Monsignor Capel observed that it might be, and was asserted, that the results to Catholicity of this movement were due to the devices of some cunning priest who took advantage of his relations with individuals to manipulate their opinions. But this was not so—the consequences of the revival arose wholly from the spirit of inquiry, and the conclusions it provoked. Monsignor Capel paid a generous and warm tribute to the important agency exercised by Irishmen—clergy and laity—in the re-establishment of Catholicity in England, and, with extreme felicity of connection and beauty of language, dwelt on the immense missionary effect which the noble example, the spotless lives, the devotion and charity of such communities as that whose cause he now advocated, exercised in bringing about the glorious consummation of one Faith and one Church in a country so long divided from the fold of which the Lord was Head and Shepherd. — *Abridged from the Dublin Freeman's Journal.*

THE CHURCH IN BRITISH DEPENDENCIES.

VICARIATE APOSTOLIC OF BOMBAY, INDIA.

We have heard that his Lordship, the Bishop, was particularly edified at all that he saw during his visitation at Deesa and Mount Aboo, in the Bombay Presidency. The men of H. M.'s 108th Regiment continue to uphold the high name they have long enjoyed, of being thorough Catholics. Wherever they go their presence is to the benefit of religion. The house of God is their home, and their glory is to contribute in whatever they can for its beauty and for the decorum of worship within it. A correspondent writes from Deesa, 23d February: "On Sunday evening his Lordship preached a most graphic and vigorous sermon on the subject of the Ecumenical Council and the infallibility of the Pope. I especially admired the masterly manner with which, in a short space of time, he dealt with such extensive topics, rendering them intelligible to the capacity of all. The church was so crowded that there was not even standing-room left; but of course you know that the 108th is the *real* Irish regiment. His Lordship went on a flying visit to Mount Aboo, fifty miles distant, on Wednesday, but will be back for another Confirmation on Sunday. He is certainly wonderfully energetic, and few men would care to travel at the rate he does, scarcely stopping on the way, except to say Mass and change the bullocks. I am afraid he will be rather fatigued by the time he returns to Bombay, as the cold weather has departed, and the sun in the middle of the day is beginning to have great power.

The church here is very nicely decorated, but at present, with a regiment so Catholic as the 108th in the station, it is far too small. The music is the best I have heard in any military church out here; one of the men has a splendid voice, and sings a solo exquisitely. I understand that five converts from Protestantism have last year been received into the Church from amongst the soldiers; besides these, others have entered their names as Catholics, and attend all the services, in the music of which they assist.

IDLENESS and fashionable clothes destroy more young men than any other cause.

HAPPINESS consists in a virtuous and honest life—in being content with a competency of outward things, and using them temperately.

DURING the past month an Italian edition of the admirable *Missions Catholiques* has been brought out at Milan, under the title of *Le Missioni Cattoliche*.

IF the world affords any perfect felicity it is in a middle state—equally distant from penury and from excess; it is in a calm freedom, a secure tranquility, a thankful enjoyment of ourselves and all that is ours.

WOMEN, so amiable in themselves, are never so amiable as when they are useful; and as for beauty, though men may fall in love with girls at play, there is nothing to make them stand to their love like seeing them at work.

The Catholic Guardian

FRANCIS DILLON EAGAN, Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOETH HOLD ENTIRE AND INVOLATE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Week	Day of Month	Feast	Color	Office
		MAY.		
Su	12	Sunday within Oct. of Ascension. Com. of Oct. in L. and M. In a Vesp. com. of Oct. and full.	W.	d
Mo	13	SS. Nereus and Comp. M. Com. of Oct. in L. R. and M. Vesp. from ch. of full, prec. and St. Boniface, M.	s	d
Tu	14	Of the Oct. 9 less. com. of St. Boniface, M., in L. and M. Vesp. of the same.	W.	s
We	15	Of the Oct. Vesp. of full.	W.	d
Th	16	Oct. of Ascension. In 2 Vesp. com. of full.	W.	d m
Fr	17	St. Paschal of Baylon, C. Com. of fer. in L. and M. and in a Vesp.	W.	d
Sa	18	Vigil of Pentecost. (Fast.) Vesp. of full.	R.	s

SATURDAY, MAY 11, 1872.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN." (Letter of Pope Pius IX, in 1851.)

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine." (Encyclical of Pope Pius IX, in 1853.)

"Leave nothing untried by which our holy religion and its salutary teaching may more increase in the United States, and unhappy wanderers may return to the safe path." (Letter from Pope Pius IX, to the Prelates of the United States, in 1855.)

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers which alone can make the new paper a success.

✠ JOSEPH SADOCALEMAN, ARCHBISHOP OF SAN FRANCISCO.

THE LATEST EVANGELICAL FARCE.

Unlike his illustrious compatriot of old, the architect of the Caesarism of the sword, Signor Gavazzi, the veteran *buffo* of the Evangelical stage, has come, seen, and not conquered. The unfrocked Barnabite, in quest of sensational triumphs, has had courage enough to brave the dangers of the Atlantic, just as the great Julius crossed the Rubicon at a moment big with the fate of Rome; but there, we fancy, the historic analogy ends. There are, to be sure, degrees in militant audacity; and between the ex-Chaplain-General of the ragged cut-throats, known as the Republican Army of Italy, who styles himself the originator of the Free Italian Church, and the founder of the long line of the Imperial Caesars, there is, it must be allowed, a considerable difference. Nor, judging from present appearances—and we have taken some time to watch developments—will the Apostle of the anti-Catholic crusade in the New World redress the balance of his miserable failure in the Old. Conscious of ignominious defeat on the sacred soil of the Eternal City, and baffled in all his schemes to corrupt, in conjunction with his British patrons, the loyalty of the Roman people, the unhappy apostate seeks to restore the campaign which he opened so disastrously in this country some eighteen years ago. The Pantaloon of political and theological extravaganzas throughout his career in Europe, the last appearance of Signor Gavazzi on the Italian stage was in the popular role of an assailant of St. Peter, and a champion of a corrupt version of the Holy Scriptures, wherein—even in the opinion of his British and American

bottle-holders—he lamentably broke down. The object of his histrionic engagement in America, we learn, on the authority of the New York Tribune, "is to obtain aid and subscriptions promised for the Italian Church, (sic) and, to this end, he desires to make known to Americans the Free Christian Church of Italy, which he styles the promising Church of that country." The revelations of the licensed *Policinello* of Evangelical platforms would, no doubt, be interesting to folks in quest of a revival of sectarian bitterness, if he had anything to reveal. There's the rub, however; there is actually nothing in the most recently imported Evangelical "star." Even the sage remark of the poor, faded thunderer of Exeter Hall, now in his sixty-third year, reported in a New York paper, that "future generations might have a Pontiff, or some head to the Church, (sic) but, as far as the Popedom was concerned, it would die with its present occupant," sounds tame and commonplace to Evangelical ears accustomed to the rants of Fultons and Bellows. There is something, however, more startling to the Protestant groundlings—whose most roseate day-dream is a Universal Evangelical Alliance at deadly war with Catholicity—in Signor Gavazzi's announcement that, "there are many sects in Italy, among them Baptists, Methodists, the Romish Church, all of which the Free Italian Church has to combat." Moreover, quoth Signor Gavazzi, "the English-speaking missionaries have done a great deal of harm in Italy, because they did not understand the Italians!" Rough this, we should say, coming, as it does, from the Pet of the Evangelical Farce—on Mrs. Bliss Gould, (*place aux dames*, by all means) and the other pious patrons and *colporteurs* of the new-born Numa of Papal Rome, the Rienzi of theology, "the hope of Italy, and Redeemer of dark centuries of shame!" Really, the most recently imported shooting and shouting "star" in the Evangelical firmament is unpleasantly meteoric. There is no prospect of a plentiful Evangelical harvest *sub luce maligna*.

The Evangelical interest, certainly, has no right to brag of its conversions, or to plume itself on its accessions from the Catholic Church. There, for example, is poor Signor Gavazzi, the old stock actor of the Anglican Low Church establishment—our Protestant friends in England appreciate him, by this time, at his true worth, as he, with genuine Italian shrewdness, doubtless appreciates them. Then, there is that other theatrical "property"—somewhat damaged and tarnished—the French melodramatic sensationist, M. Loyson, formerly known as Pere Hyacinthe. The latter, if he possessed a scintilla of the genius of that unhappy Spanish priest, Blanco White—the friend and teacher of the Anglican Archbishop Whately—or a flash of the impassioned rhetorical fervor of the Irish Dean Kirwan—also an apostate priest—would doubtless be useful to his Evangelical patrons. Again, there is that very heavy comedian, Senor de Escudero—another apostate priest—the leader of Spanish Reform, so-called, and the curled darling and *protege* of the New York Churchman. All these Evangelical worthies are, in language vulgar, if you will, but redolent of the footlights—and, therefore, appropriate—*played out*.

THE QUESTION OF THE HOUR.

THE PROTECTION OF CATHOLIC INTERESTS.

With reference to the necessity of Union among Catholics, already enforced at some length in THE GUARDIAN of April 13th and May 4th, we gladly publish the subjoined Circular Letter from his Grace the Most Rev. Archbishop of New Orleans, to the Rev. Pastors of his Diocese:

The Society called the "Catholic Militant Union of the Cross," which I have for some time had established in this Diocese, is now organized in a number of parishes. It is my intention that it shall be organized in every one of them. To effect that end I need your assistance, upon which I rely whenever there is a question of Catholic works of general interest. You will, therefore, make your parishioners acquainted with this Society and its objects. To aid you therein, I enclose a copy of the Constitution and Regulations of the Society.

What I especially desire of you, Rev. and Dear Sir, is to explain the object of the association distinctly, openly, unequivocally. We, Catholics, are not of the sort that favor secret dealings and rely upon mysterious manoeuvres. People say that this is an age of publicity in all its affairs. If so, I am glad of it, but it can not be denied that there are both individuals and societies who fear a close scrutiny. For our part, accustomed as we are to write and speak in the open light of day, we fear not publicity, either in regard to our principles, by which alone there is safety both for society in this world and for souls in the next, or in regard to our works, which are always the embodiment of our principles. Publicity will bring strife among us? So much the better! Truth always emerges from a contest the more beautiful and radiant, the more powerful and striking, by reason of it. You know, moreover, Rev. and Dear Sir, that whenever there shall be a question of a contest, my clergy will always find me at their head, ready to meet every attack, and to assume the responsibility of whatever they have done by my directions.

Receive, Rev. and Dear Sir, the assurance of my paternal affection.

NAPOLEON JOSEPH, Archbishop of New Orleans.

The foregoing, it is not too much to say, breathes with a purpose worthy of the zeal and courage of the distinguished writer, whose lot it was, many years ago, as a missionary priest in Kentucky, to

encounter with undisturbed fortitude the—*mens æqui in arduis* of his apostolic order—the hellish fury of Know-nothingism. In a spirit worthy of the eminent prelate, the New Orleans Morning Star, a journal of which his Grace was the editor-in-chief until his elevation to the episcopacy, as coadjutor to the late Archbishop Odin, of pious memory, has directed attention to an article on Catholic organization in Europe, which recently appeared in *El Cronista*, a paper published in New York, in the Spanish language, wherein it is stated that an association of Spanish, Italian, French, German and Russian Catholics have inaugurated an international movement, under the title of "the Catholic Federation of the Two Worlds," whose centre will probably be at Paris, and whose objects may be thus briefly summarized:

The sustaining and propagating of the truths of Catholicism, both by word and example; the establishing of educational, charitable, scientific, literary and industrial establishments; the assisting of Governments, morally and materially, by upholding justice, the laws, the Catholic religion, and public order; the organizing and sending of Catholic missions wherever necessary; the publishing of books and periodicals; the creating of libraries, popular schools, and other similar institutions; the preaching of peace and concord among nations; the avoiding of wars; the promoting of the formation of Internal Catholic Associations; the procuring of the establishment of a general league among Catholic nations, for mutual assistance against the enemies of peace, justice and order; the contributing towards the restoration of those governments which have been unjustly despoiled of their rights and territories, while respecting the political regimen, the liberty and independence of each country; the promoting of the formation of international and diplomatic congresses, with the view of establishing alliances among nations; of solving differences and conflicts, and of laying down rules for the conduct of wars, when these will become unavoidable. "The Catholic Federation" declares itself independent of politics, of forms of government, and of party strife, except where those are hostile to Catholicity.

The organization in question is constituted under the patronage of the Immaculate Conception of the Most Blessed Virgin Mary, and, like the "Catholic Militant Union of the Cross," will be humbly submissive to the authority of the Holy Father, in whatever relates directly or indirectly to faith and religious doctrines.

That Catholic Union is the question of the hour, all who have watched the signs of the times will readily admit. It is a necessity which, at this juncture, amid the snares and Satanic conspiracies of secret societies, cannot be evaded. While in Europe associations have been formed for the protection of Catholic interests, under the batons of nobles like England's Earl-Marshal and Premier Prince, the Duke of Norfolk, and Spain's splendid chivalry, represented by the Duke de Grenada, the usefulness of like organizations, animated with the same lofty purpose, has happily been recognized in the great Republic of the West. If the first step, at least, to unity of action among Catholics, in this country, has been taken at New Orleans, Baltimore, Cincinnati, St. Louis and Louisville, amid the generous emulation of Franks, Teutons and Celts, mindful only, in the hour of danger, of their common Catholicity, the Commercial Metropolis of the United States possesses already a Catholic Union organized "to maintain a spirit of devotion to the Holy Father, and to unite in unceasing efforts for his deliverance from the hands of his enemies, and for the speedy restoration of the plenitude of his Sovereign rights," and numbering among its most active members Charles O'Connor, the greatest jurist of his time, and, beyond all question, the Empire State's most distinguished citizen. Nor is it likely that the Catholics of San Francisco will yield in loyalty and in religious fervor to their co-religionists throughout the Union.

THE SPANISH CONFLICT.

"Tout est perdu sans Honor," ("All is lost save honor") exclaimed the gallant French monarch as he beheld, on the plains of Pavia, the flower of Norman chivalry go down before the matchless Infantry of Castile. "Alles ist verloren," ("All is lost") ejaculated, in unconscious mimicry of the regal prisoner of Spain, the last Hapsburg that wore the diadem of the German Caesars, as he gazed upon the setting sun sinking, amid a sea of blood, on the field of Austerlitz. And in Spain of to-day, it may, indeed, be said that all is lost except the old faith and the traditions of loyalty and honor that yet linger in Catalonia and the Basque Provinces. It would be unfair to slur over the fact that, through the supineness, if not fatal lethargy, of Central and Southern Spain, the cause of order in that country has, in the recent defeat of the Carlist arms, experienced disaster from which it will not speedily recover. The latest telegraphic advices received at San Francisco, from a source more entitled to credit than the official despatches of the Savoyard Generalissimo, indicate that, through a want of generalship on the part of the commander of the Carlist forces, the main body was surprised, and that Don Carlos, after the utter rout of his army, fled from the field of battle. Serrano, the Savoyard commander, in his official report of the engagement, states that he will concentrate his levies in Biscay, and expel the loyalists from that Province, after the fashion, doubtless, of the British army in Ireland in '98, and, more recently, in the Punjab and Central Hindostan during the Sepoy Mutiny of 1858-59.

The curtain has, it must be confessed, fallen, for the present, somewhat ingloriously, upon the first act of the soul-stirring drama beyond the Pyrenees. That the adherents of Don Carlos, who, under qualified leaders

would have renewed the glories of Zumalacarreui upon the olden theatre of war, have been, as the *Alta* contends, "in a hopeless minority for years," all who know anything about Spain from personal experience, will find no difficulty in disproving. In truth, the *Espanolismo* of our contemporary, in spite of its lofty nomenclature, is, at best, like the pretensions of Don Amadeo, somewhat dubious.

INFALLIBILITY.

It has sometimes occurred to us that one reared in the Catholic faith could not so keenly feel the necessity for an infallible Church as one who had been buffeted about on the stormy and chaotic sea of Protestantism. We felt the necessity of an infallible teacher long before we thought of investigating the claims of the Catholic Church. The doctrines of one church after another were taken up and examined, all their preachings were listened to with an earnest desire to find the truth, but none could present a better claim than human reason, the fallibility of which we see every day, even in the ordinary affairs of life. The reasoning of every man that has ever been born upon the earth has sometimes been at fault. Every human law has had different constructions put upon it, and we see judges, who have made the study of these laws the work of a life-time, "reversed" by other judges.

We asked the Rev. Mr. Meek, the shining light of the Methodists, how he *knew* he was right, and he told us that there could be no other reasonable construction of the Scriptures, and many and ingenious were the arguments he used to prove it. To those who would listen only to this "reasoning" might be conclusive, but we wanted to see if others had anything better on which to base their claim to be the Church. The Rev. Dipp, the oracle of the Campbellites, when appealed to, proceeded to demolish all the fine-spun theories of his Methodist brother, and proved, conclusively—to his own satisfaction if not to ours—that the church established by Mr. Campbell, within the century, was the church spoken of in the Scriptures. Others demolished Mr. Dipp, and were equally certain that they, and they only, had the true faith; that theirs was the only reasonable construction of the Scriptures. Each one seemed perfectly willing to risk his salvation on his own interpretation of the law. In our desperation, we suggested that all might be right, but we could find no one who would consent to this—there could be but one right way!

The reasoning of all was so good that, even if not right, it was well calculated to convince those who had listened to but one side, or who were, under any circumstances, willing to risk their eternal salvation on a mere human interpretation of the Divine Word. Floating, thus "many a rood," in the chaos of opinion, we acknowledged our total inability to cope with the question; yet we saw many whose power of reasoning we knew to be much inferior to our own—and we knew that to be limited—stating, as it were, the very life of their souls on what they were pleased to call their own judgment! Sifted down, of course it was but the judgment of some other man. Often, we have talked to Protestant ministers about the importance of the road to salvation being so plain "that the wayfarer, though a fool, could not err therein." Each would assent to this, but would insist that his road was that plain road. One wayfarer we know of, who was very much troubled about the road, and who came to the conclusion that if he had to choose between all the denominations called "evangelical," he would "toss up" for choice, for then some good angel might turn the die in the right direction.

"Is there any truth," we asked ourselves, "in the whole thing? Is it not manifestly unjust for our Lord to make a law capable of hundreds of plausible interpretations, and command us poor, weak mortals, on pain of eternal damnation, to construe it as He intended it should be? Why not just try to be a good, moral man, and take the chance on the hereafter?" But all our Protestant teachers exclaimed, at one breath, that "hell was full of people who depended on a good, moral life to save them!" Is it any wonder that we were, like thousands, nay, millions, before us had been, driven to the very verge of infidelity? We were commanded to hear the church, but the church seemed split into a thousand fragments, and it was impossible to "hear" each particle of it. Was every notion that entered the head of every man who conceived that he had a mission to establish the true church, to be "heard?" We sought the pages of infidel writers. Their strongest point against the truth of Christianity was the ease with which the Word of God could be construed into so many shapes. "We can take the Bible," was their favorite saying, "and prove any crime to be right—anything can be proved by the Bible." These did not convince us that there was not truth somewhere in Christianity, if Christ had only established an infallible church. He had promised to His Church just the thing we saw was lacking: Divine guidance, which could mean nothing but infallibility. not one of these teachers laid any claim, whatever, to

Divine guidance. Our Lord had promised to teach His Church all truth—had promised to it His assistance, all days, even unto the consummation of the world—yet none of these *true* churches claimed anything more substantial than human reason.

All the Protestants, all the infidels, had, it seemed, made common cause against the "Church of Rome." Opposition to the "Harlot of Rome," the "thing of the dark ages," the "creature that sold the privilege to commit sin for a sum of money," the "worshiper of idols," etc., etc., was the only common ground upon which we found all of them fighting. The infidel was willing to state, correctly, the position of any Protestant sect; each of these sects, in arguments with the others, would be willing to let its opponents stand upon ground of their own choosing, but neither infidel or Protestant was willing to attack the Church of Rome as explained by its authorized teachers.* We wondered at this, and, with all the morbid prejudices which had grown with our physical and mental growth until it was almost a part of our nature, concluded to investigate.

For the first time we found a church that laid claim to Divine guidance—infallibility. We had concluded, long before, that the church which our Lord had commanded us to "hear"—the church against which he had said the gates of hell should never prevail, *must* be infallible. Then, if none of the others even claimed infallibility, they could not, according to our idea, be the true Church. In this way the doctrine of infallibility became the first dogma of the Catholic Church we became a convert to. Of course, the infallibility of the *Head* of the Church logically follows the admission of infallibility of the *body*. This branch of the subject we do not propose to discuss. Neither do we here propose to attempt to show how much the Church is misrepresented on this point. Catholics will understand that we do not claim infallibility for any person, or number of persons, in temporal matters; our object simply being to show that an infallible tribunal necessarily follows the establishment of divine laws. We sincerely believe that millions of men have been driven into infidelity because they have felt this necessity, and because they have found nothing better than human reason in any of the Protestant Churches, and because they have been too prejudiced to examine the claims of the Catholic Church.

* Under the caption of "Weakness of Falsehood," we have written several articles for THE GUARDIAN, trying to show how the Church is always misrepresented, and how weak is falsehood when subjected to unbiased examination.

ST. MARY'S CATHEDRAL FAIR, of which a notice appears in another column, will be held in Platt's Hall, commencing on the 10th of the present month, and closing on the 19th. That it will be largely patronized may be safely predicted.

We would fain direct attention to the able Pastoral Letter addressed by his Lordship the Right Rev. Bishop of Monterey and Los Angeles, to the faithful of his diocese. The Pastoral appears in our ecclesiastical intelligence to-day, and will repay attentive perusal.

In consequence of pressure on our space, incident to the publication of the Pastoral Letter of his Lordship the Right Rev. Bishop of Monterey and Los Angeles, we have been compelled to hold over many articles already in type.

Reviews.

HELL OPENED TO CHRISTIANS; TO CAUTION THEM FROM ENTERING INTO IT. London: Richardson & Son.

That glorious daughter of St. Dominic, St. Catherine of Siena, we read in the *Lives of Saints*, ardently longed, through an excess of holy zeal, to place herself in the mouth of Hell and close its passage, at her own cost, that no more souls redeemed by her beloved Spouse should fall into it. Father Pinamonti, of the Society of Jesus, the author of the work before us, places his considerations on the Infernal Pains, distributed for every day in the week, in the way of Catholics, praying, at the same time, that our Lord will give them so much force "as to shut up, to some one or other, that immense gulf, which is never tired with devouring." To carry out his design, and to realize, as it occurs to us, the terrible inscription of Dante in the Inferno—

"Lasciate ogni speranza voi ch' entrate—"

the learned and pious author has prefixed, at the head of each consideration, a picture representing, in some kind, the infernal torments. The illustrations, it may be added, are executed with terrible significance. On the principle enforced by St. Bernard, "Let them go down into Hell living, (Ps.) that they may not go into it when dead." Father Pinamonti's little work, admirably rendered from the Italian, may be safely commended to the perusal of Catholics. For sale by H. C. Bateman, 203 Kearny Street, corner of Sutter Street.

THE CATHOLIC WORLD FOR MAY. New York: The Catholic Publication House.

The best paper, in this number, is entitled the "Caresses of Providence," from *La Civiltà Cattolica*. The writer truly styles "Julian the Apostate, the idol and exemplar of the Italian regenerators," whose Liberal exploits are lauded by the lordly Altamira of diurnal history, in our midst. The other salient feature of the current number of the *Catholic World* is a critical article on England's laureate, Tennyson, of which we may have something to say at a convenient opportunity.

THE CATHOLIC RECORD FOR MAY. Philadelphia: Hardy & Mahony.

This well-edited Miscellany of Catholic knowledge and general literature bears the sanction of his Lordship the Right Rev. Bishop of Philadelphia. The articles, one of which, on the Month of Mary, we reproduce, are well written from a truly Catholic standpoint.

THE MONTH OF MARY. New York: Catholic Publication Society.

This work, containing a series of Meditations, Prayers, and edifying examples in honor of the Blessed Virgin, arranged for each day in the month consecrated, in a special manner, to the glory of the Mother of God, is a translation from the French, and is published with the approbation of his Grace the Most Rev. Archbishop of New York. Like all the publications of the enterprising Catholic Society of New York, it is well edited and tastefully gotten up. For sale by H. C. Bateman, No. 203 Kearny Street, corner of Sutter Street.

THE DOMINICAN TERTIARY'S GUIDE. By two Fathers of the Order. Vol. 1. Second Edition. London: Richardson & Son.

The work before us has, we are informed, been wholly taken from treatises, which are fully recognized in the Holy Order of Preachers, and from historical works of standard fame. Spain, Italy, France, Belgium, and Ireland have alike illustrated the glory of the Order of St. Dominic. Thus, Burke's *Hibernia Dominicana*—that incomparable authority in Irish literature—Advante's *Historia de la Provincia del Santo Rosario de Filipinas, Japan y China, de la Sagrada Orden de Predicadores*—one of the most valuable chronicles of Asiatic travel in the Spanish language—Ponzi's *Sacro Diario Dominicano*, (in Italian) and Trichaud's interesting work (in French) on Dominican celebrities, have been placed under contribution by the learned compilers of the *Guide*, whose labors, it is stated, have received the sanction of the Provincials of the Order of Preachers in England and Ireland. From the opening chapter we take the subjoined most interesting sketch of the Third Order (Tertiary) of one of the most glorious Saints of Catholic Spain—the beloved contemporary, it should be remembered, of the great Italian Saint, after whom the city of San Francisco has been named:

God did not raise up St. Dominic only to defend and edify the Church with the power of his words and the example of his virtues. He "Who is wonderful in His Saints" (Ps. lxxvi. 36) appointed him to found, in the midst of Christian society, a great family, which should inherit his spirit and faith, and continue through all ages that work for which he was destined.

At the time of his first going into France, about the close of the year 1203, St. Dominic saw the feeble faith of the Catholics there, and the frightful progress of heresy. This sad spectacle of the ravages of error, and the dangers and afflictions of the Church, revealed his vocation to him. From that moment, he devoted his life to give triumph to the truth by prayer, patience, and preaching. But to dedicate himself alone to this work, was not enough for St. Dominic and for the wants of the Church. The man of God saw that only union was strength to make his work lasting. He knew how powerless are the efforts of an individual to bear up against the mighty league of the children of darkness, in that strife which must last till the end of time. This thought, fruitful as the thoughts of saints always are, gave rise to the Order of Friar-Preachers. They know no other arms but those which the Apostle recommended to the Ephesians: the breastplate of justice, the shield of faith, the helmet of salvation, and the sword of the word of God." (Ephes. vi. 14, 16, 17.) They were sent as sheep amongst wolves; in their weakness was their power, as St. Paul says: "When I am weak, then am I powerful." (3 Cor. xii. 10.) Instruction, prayer, and self-devotion, even to self-sacrifice, are the only weapons of attack which charity gives them for the service of the truth.

But if they are not allowed to attack, still they are not forbidden to defend themselves against unjust oppressors. God, Who is the God of Peace, calls Himself also the God of Armies. It is the great duty of armies to uphold and restore peace, to guard the country, to give security to the citizens, and to enforce respect for order and right. All warfare which is not thus directed is hateful to God and a curse to man. But when it is undertaken to deliver the oppressed, and to defend justice and right against the domination of force, it is holy and sacred in the sight of heaven and earth. In the time of St. Dominic, the Church was beset by innumerable enemies, and underwent open persecution in France and Italy. The temples of God were defiled, His priests hunted down and slaughtered, and the monasteries laid waste; and the faithful, to screen themselves from the worst indignities, had to fly or to apostatize. The heresy of the Albigenses invaded all the middle of France, and threatened to engulf society in the infamous and subversive doctrines of Manichæism. In a great many places of Italy, too, the very centre of Catholicity, the laymen seized on the patrimony of the Church, and the spoliation of ecclesiastical property brought down the clergy to misery, and stirred against them a hatred all the more bitter as it came from the despoilers. Thus, greedy ambition gave support to schism and heresy, which were too often aided also by the decay of ecclesiastical discipline. The Church was under the necessity of driving back force by force, and of appealing to the arms of her children within the limits of lawful defence.

It was for resisting this oppression that St. Dominic established an association, which he called the MILITIA OF JESUS CHRIST. It was composed of men living in the midst of the world, but steadfast in the faith, who solemnly engaged to defend the property and liberties of the Church by all lawful means within their power. But in order to keep up the character of Christian meekness in this essentially defensive league, these brethren were forbidden to carry any weapon, unless it were for defending the faith, or for some other good reason, and never without the leave of their superiors. As the wives of the brethren might sometimes offer hindrances in the matter, St. Dominic induced them to promise, on the contrary, as far as possible to assist them. Women, too, were admitted into this holy Militia, and took the part allowed to their sex, by their prayers, alms, and good works, for the freedom of the Church.

When this association first arose, cannot be exactly settled. Many think it was some years earlier than the Order of Friar-Preachers; others place it a little later, but still whilst St. Dominic was in Languedoc. It is very likely that it was founded in Lombardy; for Blessed Raymond of Capua, in his Life of St. Catherine of Siena, says that Blessed Dominic, after he had regulated the association, went to the Lord. This was in 1221.

St. Dominic framed rules for his new society in the practices of piety and of religious mortification, suited at once for a religious body and for the common duties of domestic and civil life. He carried the cloisters into the midst of the world. The austerity of some of the rules, which now-a-days astonishes us, did not hinder the association from spreading rapidly, even as far as the Order of Friar-Preachers itself. A few years after the death of the Holy Founder, Gregory IX addressed a bull, Nov. 22d, 1227, to his dear sons, the BRETHREN OF THE MILITIA OF JESUS CHRIST, whereby he approved their institute, and took their persons and property under the immediate protection of the Holy See. And a little later, (May 18th, 1235) the same sovereign pontiff wrote to the second master-general of the Friar-Preachers, Blessed Jordan of Saxony, and recommended to his zeal the propagation of this holy Militia.

The Third Order became spread over North and South America and the two Indies. Even in our own days, it has given confessors and martyrs to the Church. During the cruel persecutions which lately swept the flock of Christ in Tonquin, seven Tertiaries mingled their blood with that of two Dominican bishops and of many religious of the Order, in defence of the faith. The first of them, Ven. Joseph Uyen, after many sufferings endured with unshaken firmness, died, July 3d, 1838, confessing the name of the Lord, in the midst of his tortments, with his last breath. The second, Ven. Joseph Canh, at the age of 70 years, went to execution clothed in his white habit, and was beheaded, Sept. 5th, following. The five others, Francis Xavier Mau, Dominic Uy, Thomas De, Augustin Moi, and Stephen Vinh, were still novices when they were arrested, June 19th, 1838. As they could not receive the visit of the missionary father of the district, they sent him their profession in a letter, about the end of August, 1839, which was written in the name of them all by the catechist Mau. In it they gave an account of the interrogatory which the grand mandarin made them undergo, wherein they had gloriously confessed the faith of Christ. They then continue: "We five are all novices of the Third Order. On the days set down by our Rule, we can sometimes keep the fasts, but not always. We therefore beseech your paternity to stretch out your bountiful hand with indulgence and to pardon our children. Above all, we ask to make profession of the same Rule of the Third Order, and earnestly entreat your paternity to receive our profession here written, as if we had made it in your presence and into your hands. So, to the honor of God Almighty, Father, Son, and Holy Ghost, we, Francis Xavier, Dominic, Thomas, Augustine, and Stephen, in your presence, Rev. Father Tuan, in place of the Most Rev. Master-General of the Order of Friar-Preachers and of Penance of St. Dominic, make profession and will to live hereafter in the observance of the Rule and Constitutions of the Third Order of St. Dominic until death." It is, indeed, touching to find five young men, who were undergoing a frightful captivity for more than a year, accusing themselves and asking forgiveness for not having always kept closely to the fasts and abstinences of their Rule. But such acts of Christian heroism in the Third Order are not uncommon in every age and country.

Thus the Third Order of St. Dominic began in a limited war of defence against the temporal foes of the Church in the south of Europe, and then changed its aim for a vast crusade against the spiritual enemies of God and man. The world became peopled with maidens, married persons, and men of all classes, who took on the livery of Dominic, and grafted themselves on his Order, to share in the toils and in the privileges of his more chosen brethren, and to follow as closely as possible in the track of their virtues. It was no longer thought needful to leave the world, in order to reach the measure of the saints. The chamber became a cell, and the house a monastery. The history of this institution is one of the most delightful that can be read. It has been the parent of saints in every rank and relation of life, from the throne to the cabin, so abundantly that the desert and the cloister might well have been jealous. Women in particular have enriched it with the treasures of their virtues. Too often, from childhood, thrust under a yoke they had no wish for, they have escaped the tyranny of their state by means of the habit of St. Dominic. The convent went to them, as they could not go to the convent. They made some hidden corner of the house of a father or consort into a sanctuary of the invisible Spouse whom they loved above all else. Who has not heard of St. Catherine of Siena and St. Rose of Lima, those two Dominican stars that beamed on the old and new worlds? Thus the Spirit of God works according to the times, and proportions its miracles to the miseries of man—after having flourished in the solitudes, it now blooms on the highways.

While Spain has given to the Friar-Preachers its patriarch and founder, "celebrated for the nobility of his birth, his holiness, learning, purity, and zeal, and for the miracles which made him the Thaumaturgus or wonder-worker of his age," as well as many other Saints, Italy, France, Germany, and Ireland have also furnished, canonized Saints and Blessed personages to the same Order.

Those familiar with the sad story of Ireland's wrongs will not need to be reminded that, among Confessors of the faith in the Island of Saints, the Venerable Terence Albert O'Brien, Bishop of Emly—a diocese now united with the archiepiscopal see of Cashel—martyred at Limerick, in 1651, belonged to the Order of St. Dominic. In France, and in Germany, among the disciples of St. Dominic, may be numbered, among many others, the Blessed Michael Le Fevere, of Toulouse, Ivo May-

lur, Bishop of Rennes, Raymund, Archbishop of Toulouse, Albert the Great, St. John of Cologne, cruelly tortured, by Protestants, to force him to deny the Pope's Supremacy and the Blessed Sacrament, and martyred at Gorcum in 1572, with many other servants of God. In Italy, St. Thomas Aquinas, St. Peter, of Verona, and St. Catherine, of Siena, attest the sanctity of the Dominican rule. In the New World, St. Lewis Bertrand, the Apostle of the West Indies, who converted nations, and St. Rose, of Lima, first flower of holiness in South America, illustrated the wide-spread holiness and zeal of the Order of St. Dominic.

Within our own time, the Third Order of St. Dominic has been called by Father Faber, in his work on the Blessed Sacrament, "a mystical garden of delights to the Heavenly Spouse."

In the volume before us, the Offices have been translated into English by the Very Rev. Fr. Dominic Aylward, O. S. D., who has executed his labor of love in a spirit worthy of his pious and learned countryman, Father Suffield, of the same Order, whose admirable compilation, entitled *The Crown of Jesus*, we would like to see in the hands of every Catholic in California. The *Dominican Tertiary's Guide* is approved by Ecclesiastical authority, and is for sale by H. C. Bateman, 203 Kearny Street, corner of Sutter.

NEWS FROM THE ETERNAL CITY.

APRIL 5.

We had no solemn ceremonies here this year, excepting those in the different parish churches. The celebrated *Miserere* at the Basilica was suppressed, and the psalm was simply recited by the Canons. The only people dissatisfied with this are the Jews and Freemasons, etc. The *Liberta* asks, in a sneering way, what the cause of the Church and religion has gained by this suppression of the ceremonies. The best reply is that which has been already given by some of the good papers: "that thus scandals have been avoided and impositions prevented." The anger of all the bad papers, and the approbation of the good ones, is the best proof of this. During the night from Good Friday to Holy Saturday, some unknown ruffians paid a visit to the Scala Santa, and being unable to force an entrance into the church, broke fourteen or more large panes of glass, and then threw dirt, etc., through the broken windows. To-day we are to have a solemn act of reparation for the outrage; it is to consist of a visit to the Scala Santa, and public prayers before the miraculous picture of Our Lord, which is there preserved. The following ceremonies took place during Holy Week at the Pope's private chapel, in the Vatican. On Holy Thursday the Pope said Mass, and gave Holy Communion to all his prelates at present in Rome; among others to Dr. Murray, Bishop of Maitland, and Mgr. Woodlock, rector of the Irish Catholic University. On Good Friday the Holy Father recited the Office, etc., with his prelates. On Saturday he said Mass, and gave communion to several very distinguished laymen, most of them Germans from Westphalia. On Easter Sunday about two hundred ladies, many of them visitors to Rome, had the happiness of receiving Holy Communion from the hands of the Pope, at the Mass which he celebrated in the Sistine Chapel.

The Holy Father has been obliged to expel from the number of his "Camerieri di Cappa e Spada" two gentlemen who were endeavoring to solve the problem of serving two masters at the same time—the Vatican and the Quirinal. One of them had the audacity to ask to be admitted to receive Holy Communion from the Pope, who gives it to his lay Camerieri on Wednesday, in Holy Week. The permission was, of course, refused, and they were informed that their names had already been taken off the list of Camerieri; these, however, are very exceptional cases—the immense majority of the nobility and other Romans are still as faithful, or even more so, than when the Piedmontese first entered Rome. The same may be said, with one or two insignificant exceptions, of the Roman clergy.

Every day, last week, the Holy Father received a great many visitors—Roman, Italian and foreigners; England and America being very numerously represented. Theodoros, the Armenian Bishop of Adana, went to see the Pope, a few days ago. He is a young and very clever prelate, and has been obliged to leave his country, to avoid persecution from his countrymen, on account of his having left his schism to submit to the authority of the Pope. The health of the Holy Father is all that can be desired.

It is hard to find out the reason why so many Princes have now come to Rome. They seem very devoted to the Holy Father, and all the most prominent went to visit him: the Prince and Princess of Wales, the King and Queen of Denmark and children, the Crown Prince of Hanover, etc. The Pope treated them most kindly, and sent presents to the Royal couple of Denmark, and also to the Prince and Princess of Wales. The Archduke Victor, brother of the Emperor of Austria, passed through Rome without stopping, on his way to Naples; and he will do the same on his way back. Prince Frederick, of Saxony, has not been to Rome; the papers have mistaken for him the young Duke of Saxe-Weimar. No Catholic Prince has come to Rome, with the insignificant exception of Prince Napoleon.

As the illumination of St. Peter's was not allowed, the Municipality gave, as compensation, an illumination of the Pincio; but it was a most decided failure. This evening they illuminate the Colosseum and Forum.

Spirit of the Press.

THE MONTH OF MARY.

The flowers have appeared in our land; the time of pruning is come; the voice of the turtle is heard in the land. The fig-tree hath put forth her green figs; the vine in flower yield their sweet smell. Arise, my love, my beautiful one, and come. (Cant. 11: 12, 13.)

These words of the sacred canticle, in which the Spouse invites His beloved one to rejoice with Him at the season when the earth is putting forth her flowers and fruits, and everything in nature wears the form of beauty, will be felt to illustrate the loving devotion with which the Church, during the month of May, fixes her all but supreme regards upon the Blessed Mother of God, "the Mother of fair love," singing her sweet praises in songs of joy, and offering devotions at her altars, amid the frequent memorials of spring and early summer. "Winter is now past, the rain is over and gone." Easter has followed on Lent and Passion tide; the morning of gladness on the night of weeping; the very face of nature seems to reflect the joyous spirit of the Church; our Lord is abroad in the world after His resurrection, clothed in glory, and scattering bounties around Him; apostles are gathering, in that gracious Presence, strength for their labors; holy women, first at the sepulchre, who "watched for their Lord at break of day," have received the reward of their faith in the confirmation of their hope, and the filling up of the measure of consolation. One is yet wanting to occupy the foremost place in the smiling picture; one who was pierced with sorrow a while ago must come to partake in the universal joy. "Arise then, beautiful one, arise and come. Help us to rejoice in the glorious triumph of Redemption." She consoled with us at the foot of the cross; she must rejoice with us in the day of our comfort. "My dove in the clefts of the rock, in the hollow places of the wall, show me thy face; let thy voice sound in my ears; for thy voice is sweet, and thy face comely." (Cant. 11: 14.) Here we have a clue to the honor which the Church bestows upon the most Blessed Virgin Mary during what is called her own peculiar month. And why is the month of May chosen as the befitting season of this beautiful and edifying devotion? It seems fit that we should pay extraordinary honor to the Blessed Mother of our Lord at a time of so much joy to Him. The month of May always comprehends some portion of the Paschal season, and when we reflect that none ever lived on earth to whom the Resurrection was an occasion of such joy as to the Blessed Virgin, we may well make the season in which we remember it the time of special congratulation with her. But the Resurrection brought to that Mother of many sorrows, not merely a return of joy, but an accession of glory. Can we think that Mary was privileged to share the Passion of her Divine Son, without also sharing the glory of His Resurrection? Mary, too, has her Easter. She who was united with her Blessed Jesus in His infancy; she who was never sundered from Him, except when He was engaged in His father's business, now that He has finished the work for which He came into the world, is restored to His happy society, never again to be torn from it.

O, thrice blessed Mother! while we remember the joys of thy most Holy Son, we can not lose sight of thine own; but blend thine image with His in our hearts, now that it is radiant with light and joy, as when in His nativity we saw thee bending over Him, with fond, maternal tenderness, or watching His early years in the house of Nazareth, or sharing His sorrows at the foot of the cross. And the month which we give to Mary is the month, of all others, the most like her sweet and virgin self. Midway between stern winter and garish summer, the month of May is the symbol of bright and perpetual youth.

The Canticle of Canticles, which is the chronicle of the "glories of Mary," is replete with the memorials of spring-time. It is a kind of holy pastoral; its scene is laid in the midst of budding flowers, by the side of plentiful streams, under the shade of fragrant shrubs, where the beasts of the field are bounding with joy, and the birds of the air are making melody, and the joys of one holy and elected pair are the burden of sacred song, in such a way that we seem, as for the time, in another Paradise, where two only tenants are solacing themselves with divine discourse. And where is the counterpart of this peaceful vision but in the loving converse of Jesus and Mary after the Resurrection, when those chaste souls were knit together in closest bonds of holy love, the world being converted by their presence from a wilderness of confusion into a paradise of delights; and, instead of the thorns and thistles of sin, fair flowers of holy hope springing up on every side to beautify their path, and honor their progress? And this blessed vision of the united glories of Jesus and Mary is renewed every Easter to the eye of faith. But, even as at the Resurrection of our Lord, there were many on whose dull sight those glories were lost; so it is to be feared

that on each renewal of that happy time there are many who miss the benediction of Jesus and Mary. Now, as then, there is an inner and an outer world, the one a garden of sweets, the other a Babel of confusion. The world, too, like the Church, has its "month of May;" what feeds devotion in the Church, pampers luxury in the world; what to the Church are sights of beauty, to the world become incentives of evil; gales of health are converted into vehicles of contagion, pure fountains of joy into wells of poisoned waters. Another purpose, then, of the consecration of this month to Mary is, that of reclaiming it from the world, of giving the beautiful to the *Beautiful*, of exorcising nature, and putting a good spirit within it, and vindicating, for our Lord and His blessed Mother, the sovereignty of the earthly Paradise.

Use God's gifts as we may, they never will be stunted. "He makes His sun to rise upon the good and bad, and raineth upon the just and the unjust." Every year He clothes the grass of the field, and gives to the lilies their more than regal glory.

The Church will not stand by and suffer the world to despoil her of her territory, to lay sacrilegious hands upon the property of Christ and His Blessed Mother. But what the Church has principally in view at this holy season is the consecration of her children to the service of the Immaculate. And since the Blessed Mother is peculiarly the model and the patroness of virgin purity, the Church makes her prominent at a time when the lustre of that grace is more than usually liable to be tarnished. The world spreads all its charms before the wretched children of Eve, heirs by nature of the corruption, as well as of the guilt, of the first authors of their race. The tempter appeals in every way, as at the first, to the love of the beautiful, which is an instinct of nature; he seeks to entangle the judgment and reason in the meshes of the affections; he spreads a fair covering over his own pitfalls, that we may seem to be treading on secure ground, when abysses of misery and ruin are, in truth, yawning below. What does the Church? She seeks to consecrate that love of the beautiful which she finds in us; she seeks to bind on the side of holy purity those enthusiastic instincts with which the pliant mind of youth is gifted; to elicit them by holy attractions, to guide them by wise management, till that which, if left to itself, might have incumbered the ground by its undisciplined shoots, and wasted itself in a merely idle and unhealthy luxuriance, she rears a goodly and prolific vine, ample in foliage, and rich in fruit, the joy of beholders, and the ornament of the house of God.

Lastly, we are under a particular obligation to honor the Blessed Virgin as a means of repairing the injury done her within late years. Sad, indeed, it is to think that in so many places devoted to her honor, and once vocal with her praise, her name is now scarcely mentioned, or mentioned only in language of contempt. What has been the result? Is her divine Son more loved and honored? On the contrary, all experience has justified the foresight of the Church in guarding the doctrine of our Lord's divine personality by a symbol expressing the dignity of His Blessed Mother.

Where Mary is not honored as Mother of God, the truth of "God manifest in flesh" can not but be endangered. "Blessed art thou among women, and blessed is the fruit of thy womb." So spake the holy St. Elizabeth, as if the glories of the Mother and the Son should never be separated. And hence the Church exalts the Blessed Virgin as a guardian of faith, saying: "Rejoice, O Virgin Mary; thou alone hast destroyed all heresies in the entire world." Nor is it strange that she, who was first chosen to give us a Redeemer, should afterward be empowered to preserve the gift from suffering through the malice of the Devil.—*The Catholic Record*.

DR. DOLLINGER AS A HISTORIAN.

In the translation of a recent lecture by Dr. Dollinger, the following sentence appears. The lecturer is describing the first operations of Queen Elizabeth's Government against the Catholic Church, and he says:

New Bishops, for the greater part of them had refused to take the oath, [of supremacy] were then installed and ordained, according to ecclesiastical rules, so that what was an important matter for England—the succession of the Episcopacy—was not then interrupted.

Now we beg to ask, firstly: Would any one suppose, from Dr. Dollinger's "greater part of them," that all the Catholic Bishops then holding Sees in England, except one, refused to take the oath? "Before winter," says Dr. Lingard, "all Queen Mary's Prelates were weeded out of the Church, with the exception of Dr. Kitchin, who submitted to take the oath, and, in consequence, was permitted to retain the See of Landaff." One Suffragan Bishop also took the oath; so that "the greater part of them" is Dr. Dollinger's way of conveying to his disciples the fact that all the Bishops but two rejected the royal supremacy. We would ask, secondly: Whether it was indeed "according to ecclesiastical rules" that a woman should *mero molu*

supply all defects affecting the administration of a sacrament of the Church, as Elizabeth did, for the purpose of making the "consecration" of Parker valid? Dr. Dollinger, however, is satisfied that the succession of the episcopacy was not then interrupted. On the other hand, Dr. Lingard says, that the form used at Parker's consecration "bore no immediate connection with the Episcopal character;" that "it was as fit a form for the ordination of a parish clerk as of the spiritual ruler of a diocese;" and that the improved form, adopted in 1662, "to have been of real use, ought to have been introduced at the same time with the line of prelates to whom it applied." And Dr. Newman, in a well-known passage on the Anglican Church, has said:

As to its possession of an episcopal succession, well, it may have it, and if the Holy See ever so decided, I will believe it, as being the decision of a higher judgment than my own; but, for myself, I must have St. Philip's gift, who saw the sacerdotal character on the forehead of a gaily attired youngster, before I can, by my own wit, acquiesce in it: for antiquarian arguments are altogether unequal to the urgency of visible facts.

Passing from this subject, we find, further on in the lecture, the statement that "the discovery of the gunpowder plot is, to the present day, kept alive in England by a solemn church festival." It is painful to have to add, that the sentences quoted above are not one whit worse or more misleading than nearly every other sentence in the lecture as given by the *Times*; and these are specimens of that "scientific history," before which Popes and Councils are made to bow down in silent respect, and to which the Catholic faith is to be made to conform.

AGGRESSIVE SECULARISM IN ENGLAND AND AMERICA.

Some months ago, if we recollect rightly, a rather remarkable article in the *Spectator* attempted to show how the fashionable Positivism of the age might become a persecuting power. Starting from the principle that the State has a right to act as may seem best for the greater happiness of mankind, the philosopher might arrive at the conclusion that religious worship or religious education might and ought to be suppressed. It is true that, according to his own system, he could not be more absolutely certain that there is no Creator than that He exists; but of these opposite hypotheses, which he considers only hypotheses, he might consider that the one which denies a Supreme Being and affirms the inutility of religious sanctions, and, consequently, of religious education, was probable enough to form a basis for legislation. Any one who recollects the position taken up by Professor Huxley, in his speech before the London School Board last October, will admit that the prognostic of which we have been speaking is not altogether a visionary one. "I do not hesitate to say"—so the Professor's words were reported—"that if I were in power I would withhold aid to that organization, [meaning Catholic schools] for I do not consider it liberal to tolerate anything which stands against the interests of mankind." The point on which Professor Huxley was then taking up an attitude of resistance was the vexed question of the payment, out of the rates, of fees to denominational schools; but the principle on which his resistance was based is of wider application, and his party have since issued a programme, according to which Parliamentary grants in aid, as well as fees out of the rates, are to be abolished. The order in which the parallels of the attack on religious education are likely to be pushed is as follows: *First*. The refusal of all public aid to denominational schools. *Second*. The taxation of those schools. *Third and lastly*. The compulsory use of State schools. The agitation for the first of these objects has already begun to make itself heard in this country; in America they have got as far as the second, and a clamor is being raised in favor of the third. As we observed, on the occasion of Professor Huxley's speech, if we desire to know the dangers which threaten us, we must take the trouble to inquire into the principles which are rising into ascendancy. And, in order that we may understand the probable features of the future conflict in England, we can not do better than study the state of affairs in the United States, where the Church is now fighting a noble battle for the faith of her children. This battle is fought under unfavorable conditions and against serious difficulties, but it is fought with such courage and prudence that success may reasonably be hoped for.

The great pyramid weighs 12,760,000,000 tons, if anybody wants to know. According to Herodotus, it took the labor of 100,000 men twenty years to build it.

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, they are gone forever.

Wise and Otherwise.

Harrowing to the Soul.—Pegs.
Children of the blind school.—Lovers.
Which is the ugliest hood ever worn?—Falsehood.
Can a man eating dates be said to consume time?
It is murder to drown your sorrows or to kill time.
What's the proper age for a parson?—The parsonage, of course.
Can the man who attends to the street-lamps be called a light character?
Somebody says that a percussion-cap is like death, because it is a debt-o'-natur' (detonator).
Monaco, in Italy, will soon cease to be an independent principality. The prince is anxious to sell it.
Brick-layers ought to prove good artillery men, because they are so accustomed to mortar practice.
A photographer advertises: "Babies taken and finished in ten minutes;" which is rough on the babies.
On and after May 25th, the ten-world minimum, as applied to Atlantic cable dispatches, will be abolished.
It has come out that Robespierre tried to kill himself in order that the guillotine should not get a head on him.
"What are you doing there?" said a grocer to a fellow who was stealing his lard. "I'm getting fat," was the reply.
When a man presents himself before a public audience it often happens that his body is inclined to sink while his head swims.
"Whipping is the best thing to make children enlightened," said old Mrs. Bitterkins. "I never whip mine but it makes 'em smart."
A Danbury poet, named Button, has written a poem. The first line reads, "I'm sitting alone on an islet." Pretty good for Button.
A Chicago journal considers the destruction of about a cart-load of "original poetry" in its office as the most gratifying feature of the fire.
A nephew of Alexander Herzen, the celebrated Russian revolutionist, and editor of the journal *Kobol*, (*The Bell*) is a member of the secret police of Moscow.
At New Orleans, instead of asking for whisky at the saloons, the fancy gent mildly requests some "scorpion broth." In British India, they say "fixed bayonets."
There is a rumor in Munich that the King of Bavaria has fallen in love with a young American lady, and that he may soon astonish his subjects by a morganatic marriage with her.
At a spirit meeting the other night, a gentleman requested the medium to ask what amusements were most popular in the spirit world? The reply was, "Reading of our obituary notices."
The destruction of the building of the famous Academy of Arts at Dusseldorf, with so many invaluable paintings and drawings of the greatest masters, will probably lead to the removal of that institution to Berlin.
"I say, bully," said a Manchester gentleman to a small boy whom he met on the street, "can you tell me who the head officer of this city is?" "Well you be a can—Bill Games, the barber, is," was the reply of the saucy cub.
A kind old father-in-law wanted to know why the Feejeans were called cannibals, to which Barnum replied, "Because they live off other people." "Then," replied he, unhappily, "my four sons-in-law must be cannibals—they live off me."
As a wife was holding her husband's aching head in her hands one morning, she asked: "Are a man and wife one?" "I suppose so," said the husband. "Then," rejoined the wife, "I came home drunk last night, and ought to be ashamed of myself."
It is stated that in India, the milk of the cocoa-nut is employed in debility and incipient phthisis, as a substitute for cod-oil, with excellent results. It is also used instead of cow's milk in tea and coffee. In large doses, it acts as a substitute for castor-oil.
The oldest merchant-vessel, still afloat, is the Dutch ship "Commissaires des Koning von der Heine." She was built in 1568, and is still in good condition. Eight years ago she made the long and dangerous voyage from Batavia to Holland around Cape Horn.
Under the present salt monopoly in Spain, salt-water is contraband, and even in sea-side towns persons have been condemned to penal servitude for having used sea-water in making their bread, since it was claimed by the government that, by so doing, they defrauded the inland revenue of the salt-tax.
The French law of adoption is very peculiar. No one can adopt a child if he has children of his own, or until he has attained an age when it is presumable that he will have none; but when once the adoption is made, it can not be revoked, and the child adopted can not be altogether disinherited by will.
Among the prize theses for the next academic term of the philosophical faculty at the University of Leyden is the following: "Has the American Republic produced a truly great poet?" The essays on this subject may be written in Dutch, German, or Latin. The author of the best essay receives a prize of three hundred dollars.
It is now proposed to unite Germany and Italy by a tunnel through the Alps at the Pass of St. Gothard. The cost of the work is estimated at thirty-seven million dollars, and the bore, which will be as long again as that under Mount Cenis, will pass through rock much more difficult to pierce, though it is reckoned that, by the aid of improved machinery in the hands of experienced workmen, the time consumed will be proportionately much less.
"La me!" sighed Mrs. Partington, "here I have been suffering the bigamies of death for three mortal weeks. First I was seized with a bleeding phrenology in the left hemisphere of the brain, which was exceeded by a stoppage of the left ventilator of the heart. This gave me an inflammation in the borax, and now I'm sick with the chloroform morbus. There is no blessing like that of health, particularly when you ill."
In a certain town in the north of England, not long ago, lived (and died) a worthy, well-known sculptor. A customer called one day at the works for the purpose of giving an order. Walking into the yard, he saw no one but a stolid-looking mason, who was busy chiseling a death's-head and cross-bones. "Is Mr. Boeson in?" inquired our friend. "Naw," was the monosyllabic answer. "Never mind; I'll look in afterward." A second time he made his appearance, put the interrogatory, and received the same answer. A third time he called, and found the same man still busy with mallet and chisel. "Is Mr. Boeson in yet?" he again interrogated. "Naw." "Do you think he will be in soon?" The answer was conclusive: "Naw, aw dinna think he'll be in suin—Mr. Boeson's died!" and the mallet and the chisel went on as before.

Educational.**SANTA CLARA COLLEGE,**
Santa Clara, California.

Under the management of the Fathers
of the Society of Jesus.

The Santa Clara College was founded in 1851, and in 1855 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosophical apparatus, and valuable collections of Mineralogy and Geology. It has also practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The scholastic year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once \$15.00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light, per year 350.00

Modern Languages, Drawing and Music form extra charges. For Clothing, Books, Pocket-money, and the like, no advance is made by the Institution. For further particulars, apply to

REV. A. VARSI, S. J., President.

FRANCISCAN COLLEGE,

SANTA BARBARA, CALIFORNIA.

THE FIFTH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, to be paid but once \$15.00
Tuition, Board and Washing, per session of ten and a half months 150.00

Music, French and German form extra charges. Those who spend their vacation at the College will be charged \$30.

Payments must be made semi-annually in advance.

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

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THE SISTERS OF MERCY have just completed a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boys' School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

Both Schools will be opened on the 12th of June, 1871.

SISTER MARY B. RUSSELL,
Superior of Sisters of Mercy.

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County,
California

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duren and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending, etc., per annum \$225.00
Entrance fee, to be paid only once 10.00
Vacation at College 40.00

DAY PUPILS.

Senior Class \$60.00
Junior Class 40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,
Superior.

Educational.**SAINT MARY'S COLLEGE,**

SAN FRANCISCO, CALIFORNIA,

Conducted by the Christian Brothers,

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

Those who complete the Classical Course receive the degree of A. B.; the Scientific B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in advance:

Board, Tuition and Washing \$250.00
Entrance Fee 10.00
Physician's Fee and Medicines 5.00
Vacation at College 40.00
Day Students 60.00

Modern Languages, Music, and Drawing form extra charges.

REV. BROTHER JUSTIN,
President.

College of Notre Dame,

SAN JOSE, CALIFORNIA.

YOUNG LADIES' INSTITUTE.

This institution, which is incorporated according to the laws of the State of California, and empowered to confer academical honors, will commence the Twenty-First Annual Session on Monday, August, 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance, to be paid but once \$15.00
Board and Tuition, per quarter 62.00
Washing, per quarter 12.00
Physicians' Fees, per quarter 2.50

Piano, Vocal Music, Drawing and Painting, form extra charges, but there is no extra charge for the French, Spanish, or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session.

ST. VINCENT'S COLLEGE,
LOS ANGELES, CALIFORNIA.

This Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery. The Faculty is composed of the Fathers of the Congregation of the Mission of St. Vincent De Paul, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages; and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year \$250.00
Washing, per Scholastic Year 30.00
Piano and use of Instrument, per Month 8.00
Violin, Guitar, Flute, etc., each, per month 6.00
Vacation at the College 40.00

Those who learn to play on one of the above named instruments will have the privilege of using a brass instrument free of charge, otherwise there will be a charge of \$3 per month.

For further information, apply to

REV. JAMES MAGILL, C. M.
President.

ST. VINCENT'S SCHOOL.

This Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum \$200.00
Piano and use of Instrument, per month, \$6.50 68.00
Guitar, per month, \$5 52.50

No extra charge for Plain Sewing, Fancy Needle-work, etc.

The Scholastic Year of ten months and a half commences August 16th, and terminates on the last Thursday of June.

For particulars, apply to

SISTERS OF CHARITY,
Santa Barbara, Cal.

Educational.**ST. IGNATIUS COLLEGE,**

SAN FRANCISCO, CALIFORNIA.

This Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1859, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical, and Philosophical education. But besides the Classical, there is also a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offender to the loss of his seat.

Every Thursday of the academic year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition in Preparatory Department \$3.00
Grammar Department 5.00
Higher Department 8.00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month \$3.00
For the use of Instruments, etc., second year, per month 5.00
For each Academical degree 10.00

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SATIN STRIPES, something new;
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And in fact every article kept by a first-class
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Call and examine our Goods and Prices, and
we are satisfied you will pronounce our Goods
cheaper than any ever before offered.

This stock of Dry Goods must be sold, to
make room for large Spring importations.

KERBY, BYRNE & CO.

7 Montgomery Street.

California Building & Loan

SOCIETY,

IN BANKRUPTCY.**NOTICE OF SECOND DIVIDEND.**

Under and by virtue of our authority as
Trustees in Bankruptcy of the estate of the
California Building and Loan Society, bank-
rupt, and by and with the advice and consent
of the Committee of Creditors, we hereby de-
clare a second dividend of twenty-five (25) per
cent. of the assets of said bankrupt, payable on
and after the first day of March, A. D. 1872,
at the Bank premises, No. 405 California Street,
San Francisco, to all creditors whose claims
have been duly allowed by Samuel J. Clarke,
Jr., Register in Bankruptcy.

The third meeting of creditors of said bank-
rupt will be held on said first day of March,
A. D. 1872, at 12 A. M., at the same place.
San Francisco, February 15, 1872.

JAMES R. KELLY,

FREDERICK ROEDING,

Trustees in Bankruptcy of said Bankrupt.
Gallagher & Pierson, Attorneys for Trustees,
north-west corner of Montgomery and Com-
mercial streets, San Francisco.

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PETER DONAHUE, VICE-PRESIDENT.
CHAS. H. CUSHING, SECRETARY.
THOS. N. CAZNEAU, MARINE DIRECTOR.
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Also, a Farm of 200 acres. Hill lands. A very de-
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Terms easy. Apply toTITUS HALE,
Santa Cruz, Cal.**A. ROMERO,**STOCK AND MONEY BROKER. FOREIGN
Coin bought and sold. North-East corner of Cali-
fornia and Kearny Streets, San Francisco.**Advertisements.****ST. MARY'S CATHEDRAL
FAIR.**A FAIR TO LIQUIDATE THE DEBT OF ST.
Mary's Cathedral, will be held by the Catholic
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LATEST NOVELTIES.****J. W. TUCKER & CO.,
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Of the Finest Quality, of the Latest Styles,

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Prescriptions carefully compounded.

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SAN FRANCISCO,

Are constantly receiving a large variety of

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To which they invite particular attention.

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and Agents for Fisk's Metallic Burial Cases.
Everything necessary for funerals kept con-
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Over Hibernia Bank, SAN FRANCISCO.Have reliable business connections in every
County in California, and in the State of
Oregon.**"GREEN'S LAND PAPER"**Is an AUTHORITY on all Land Matters. We
start off with a circulation of 10,000! Copies
furnished free! Send for one!Advertisements only 25 cents per line. The
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"GREEN'S LAND PAPER."**ST. MARY'S HOSPITAL,**

Corner of First and Bryant Streets,

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This Institution is under the management
of the SISTERS OF MERCY.JAMES MURPHY, M. D., Visiting Physician.
S. C. LANE, M. D., Visiting Surgeon.
A. F. BELINGER, M. D., Resident Physician.**TERMS,**

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In the wards, \$10 per week.

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In private rooms, 20 "

Liquors and washing, extra.

Confinement cases, \$10 extra.

Money always refunded in case a patient

leaves before the expiration of the month.

Benevolent Societies are not required to pay

in advance.

Financial.**BANKING HOUSE**

OF

McLAUGHLIN & RYLAND,

Santa Clara Street, bet. First and Second,

SAN JOSE.

Receive General and Special Deposits in Gold,
Silver and Currency. Deal in U. S. Bonds
and Legal Tenders, and do a General Banking
Business.**DRAW EXCHANGE ON**

DONOHUE, KELLY & CO., San Francisco.

EUGENE KELLY & CO., New York.

CONSOLIDATED BANK, limited, London.

BANK OF IRELAND, Dublin.

Telegraphic Transfers made on New York.

Interest allowed on Time Deposits.

HIBERNIA**Savings and Loan Society.**

OFFICE:

Northeast cor. Montgomery and Market Streets,

SAN FRANCISCO.

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VICE-PRESIDENT, C. D. O'SULLIVAN.

TRUSTEES:

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C. D. O'Sullivan, P. McArar,

John Sullivan, Gust. Touchard,

R. J. Tobin, Peter Donohue,

A. Donohue.

TREASURER, EDWARD MARTIN.

ATTORNEY, RICHARD TOBIN.

REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent

through Wells, Fargo & Co's Express Office,

or any reliable banking house; but this society

will not be responsible for their safe delivery.

The signature of the depositor should accom-

pany his first deposit.

A proper pass-book will be delivered to the

agent by whom the deposit is made.

Deposits received from \$1 to \$5,000.

Office hours, from 9 A. M. to 3 P. M.

Travelers' Guide.**C. P. R. R.**

March 10, 1872.

San Francisco and Sacramento.

Leave going East.	San Fran.	Arrive from the East.
4:30 P.M.	San Fran.	8:30 P.M.
4:35 "	Oakland.	8:20 "
4:40 "	San Jose.	8:30 "
5:35 "	Niles.	7:05 "
8:25 "	Lathrop.	4:45 "
8:45 "	Stockton.	4:07 "
10:10 A.M.	Stockton.	1:20 P.M.
10:40 A.M.	Stockton.	1:50 P.M.
Arrive from the West.	San Fran.	7:15 A.M.

San Francisco and San Jose.

Leave going South.	San Fran.	Arrive from the South.
4:30 P.M.	San Fran.	10:40 A.M.
4:35 "	Niles.	8:35 "
4:40 "	San Jose.	8:30 "
Arrive from the North.	San Jose.	7:50 "

Stockton, Lathrop and Merced.

Leave going South.	Stockton.	Arrive from the South.
4:30 P.M.	Stockton.	10:20 A.M.
4:45 A.M.	Lathrop.	9:30 "
11:15 A.M.	Merced.	8:15 "
12:40 P.M.	Merced.	4:45 A.M.
Arrive from the North.	Merced.	5:20 P.M.

**Sacramento, Colfax, Reno and
Ogden.**

Leave going East.	Sacramento.	Arrive from the East.
4:30 P.M.	Sacramento.	10:20 A.M.
4:40 "	Colfax.	10:20 A.M.
4:45 "	Reno.	2:10 "
9:10 "	Win'mca.	4:15 P.M.
12:30 M.	Elko.	1:25 "
4:40 P.M.	Ogden.	8:45 A.M.
6:20 A.M.	Ogden.	5:20 P.M.
Arrive from the West.	Ogden.	5:20 P.M.

**Sacramento, Marysville and
Red Bluff.**

Leave going North.	Sacramento.	Arrive from the North.
8:45 A.M.	Sacramento.	1:05 P.M.
10:25 "	Junction.	12:15 "
1:30 P.M.	Marysville.	10:20 A.M.
8:00 P.M.	Tehama.	6:50 "
9:30 "	Red Bluff.	8:45 A.M.
Arrive from the South.	Red Bluff.	6:20 "

EXPLANATIONS.For trains running "from" San Francisco, take the
left-hand column and read "downwards."
For trains running "toward" San Francisco, take the
right-hand column and read "upward."OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7:00, 8:10, 9:20, 10:30 and 11:20 A.M.; 12:10, 1:30, 3:00,
4:00, 5:15, 6:30, 8:00, 9:20 and 11:30 P.M. (9:20, 11:20
and 3:00, to Oakland only.)LEAVE BROOKLYN—5:30, 6:40, 7:50, 9:00 and 11:00
A.M.; 1:30, 2:40, 4:55, 6:10, 7:40 and 10:10 P.M.LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and
11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 7:50 and
10:20 P.M.ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M.
(7:20, 11:15 and 5:30 to Fruit Vale only.)LEAVE HAYWARD—4:30, 7:00 and 10:45 A.M. and
3:30 P.M.LEAVE FRUIT VALE—5:25, 7:35, 9:00 and 11:20 A.M.
1:30, 4:05 and 5:30 P.M.

Sundays excepted. fSundays only.

T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.**CENTRAL HOTEL,**

814 and 816 Sansome Street,

Between Broadway and Pacific, SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS
Hotel has been thoroughly renovated by the well-
known proprietor, M. FARRELL, late proprietor of
the Brooklyn House, where he will be happy to receive
his numerous friends and the public in general. Thank-
ful for past favors, he respectfully solicits a continuance
of their future patronage.There is a fire-proof safe in the House, where money
and valuables can be kept at the risk of the proprietor.
The Central House Coach will be at each car depot and
steamboat landing, to convey passengers to the House
free of charge.Parties sending for their friends to the States, or who
expect any, will please notify MICHAEL FARRELL,
and he will attend to them on their arrival, and forward
them to their friends with due care, and thus save much
trouble.The strictest attention will be paid to the comfort of
the patrons of this House.

MICHAEL FARRELL, Proprietor.

McNALLY & HAWKINS,IMPORTERS OF GAS FIXTURES, AND ALL
kinds of Plumbing Material, No. 643 Market Street,
adjoining R. C. Orphan Asylum, San Francisco.
Buildings fitted up with gas, water and steam pipes,
at the lowest market rates. All work warranted.
Attention is called to the large assortment of Gas Chan-
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Slabs, Copper Boilers, etc. Sole agents for the Pacific
Coast for the Improved Sun Burner and Ventilator, for
lighting Churches, Halls, Theatres, etc. Orders from
the Country will receive prompt attention.**MARBLE WORKS.**JOHN DANIEL & CO., MANUFACTURERS OF
and dealers in, Monuments, Headstones, Tomb-
stones, Mantel Pieces, Table Tops, Counter Tops, Plumb-
ers' Slabs, Imposing Stones, etc., at lowest prices. 421
Pine Street, between Montgomery and Kearny, San
Francisco.**FARM FOR SALE.**A SPLENDID FARM OF SIX HUNDRED
acres in Contra Costa County, within four miles
of Pacheco Grant, well improved. Price, \$30,000.
Apply toFASSETT & McCAULEY'S,
Clay Street, near Front, or to Wm. Kelleher, on the
premises.**CLOTHING.****P. J. SULLIVAN & CO.**

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Custom-made Clothing

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FURNISHING GOODS.

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